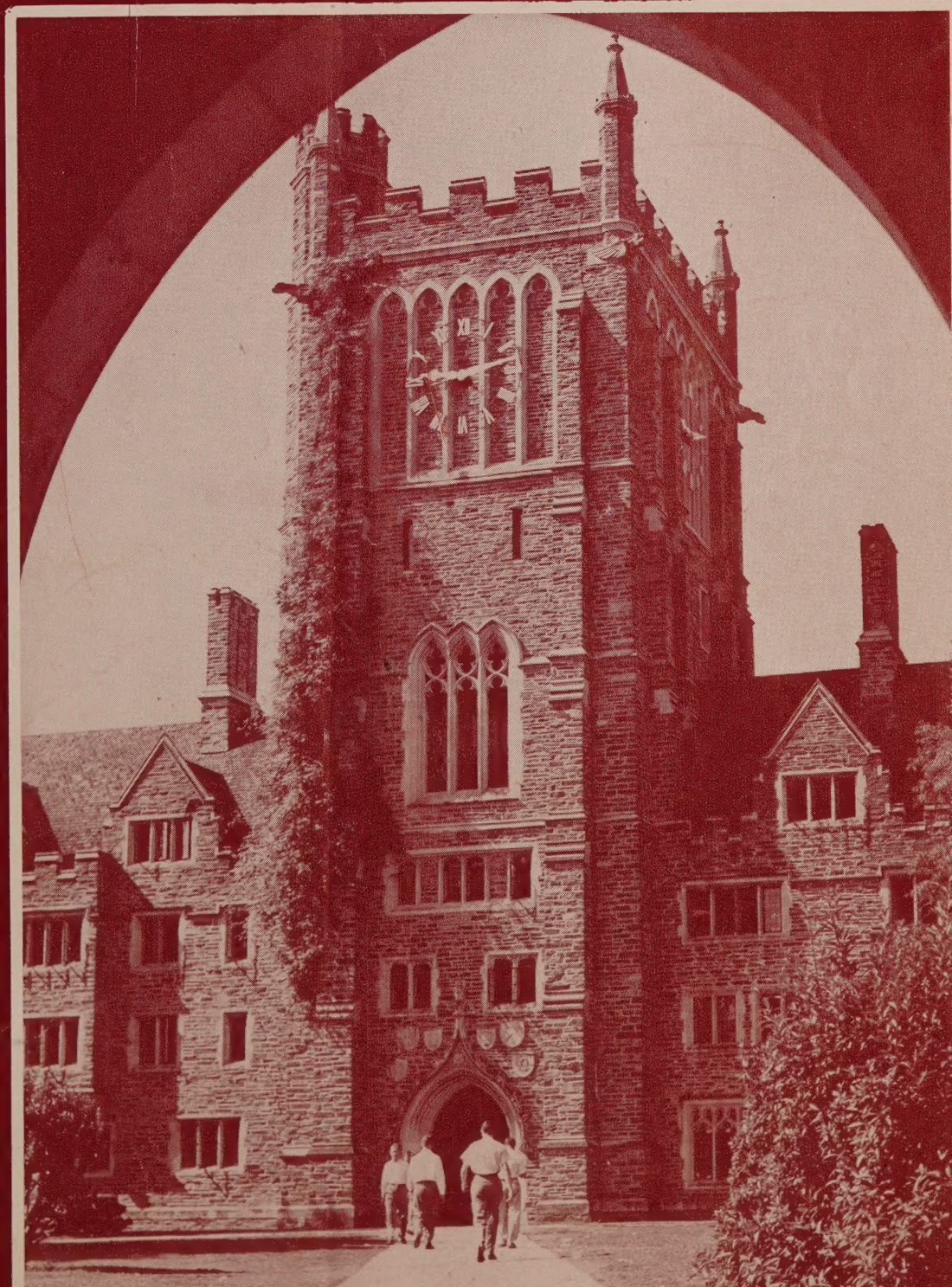
The Pastor

JUNE ◆ NINETEEN FIFTY FOUR



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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EDITORIAL

The Evanston Assembly

Methodist bishops in council have spoken a word concerning the second assembly of the World Council of Churches to be held in Evanston, Illinois, August 15-31. Pastors who may be attending the assembly, and the rest who are seeking to understand it, will be interested in this and other recent developments.

The assembly, said the bishops in their recent semi-annual session in New York, is "a symbol of great significance." Their statement declared in part, "It serves to remind mankind that in this day of crisis and tragedy there is a Church Universal, composed of all who confess Jesus Christ Lord and Savior, and which we in the common creed of Christendom declare to be the holy catholic Church. We are divided into units, but essentially we are one in faith and hope. Of this inclusive fellowship we rejoice to be a part, and we doubt not that through the years ahead the body of Christ will be more closely knit together in work and understanding."

While preparations are being made for the Evanston Assembly, there are small but noisy attacks upon it and upon the ecumenical movement generally. The most recent at this writing, reported by Religious News Service, was made by Carl J. McIntire of Collinswood, New Jersey, leader of one of the groups described by Ralph Roy as "apostles of discord." The *Christian Century*, meanwhile, has been reporting on the American Legion's battle in Chicago and elsewhere to keep delegates from behind the Iron Curtain away from Evanston. The issue of April 28 reports confirmation of their suspicion that the "hand of the American Council [of Christian Churches] is behind the voice of the Legion." McIntire is leader of this renegade council. Over against such propaganda, Charles P. Taft has declared, "None of those visitors are going to divert, convert, or subvert any of us. . . . They are going to find out many things about America contrary to what they have been told, and they are going back home with their Communistic beliefs shaken."

Plans for worship at the assembly have been announced by the Ecumenical Press Service. Those in charge of the program feel that "the action of the Holy Spirit in and through the Evanston Assembly will depend to a large extent on the depth and sincerity of the services of worship." The assembly will open on August 15 with a service to be held in First Methodist Church of Evanston. On August 22 those participating in the assembly are invited to a communion service according to the ritual of The Methodist Church.

Some of the delegates and youth consultants will be in the United States before and after the Evanston assembly and available for speaking engagements throughout the nation. Churches asking for them will be expected to provide help with travel expenses. Arrangements can be made by contacting Miss Eleanor Kent Browne of the World Council of Churches American headquarters, 156 Fifth Avenue, New York 10, New York.

The April number of the *Ecumenical Review* (Volume 6, No. 3) is devoted almost entirely to the coming Evanston meetings. There are a number of helpful articles by church leaders throughout the world.

Currently appearing in THE PASTOR are articles treating the sub-themes of the assembly. They will, we hope, contribute to the basic information for study groups now being carried on in local churches.

Methodism and Health and Welfare

In view of this nations' present-day health and welfare needs, the Methodist Board of Hospitals and Homes has made some timely and needed recommendations that appear to have special significance for the local churches and annual conferences of Methodism.

The board at this year's annual meeting approved unanimously twelve recommendations developed by the staff in the light of needs in the fields of health and welfare throughout the nation.

While there is not room here to list all twelve recommendations, we quote from three typical ones. Every annual conference is urged "to develop at least one home for the aged in the next five years. This can be done in addition to existing institutions."

"To consider in areas of dense population the establishment of services including rehabilitation centers for unwed mothers and their babies only after careful study of existing needs."

"To establish adequate chaplain service with a complete program of Christian emphasis throughout the hospital or home, recognizing that Christian 'plus' in the equation of human care is more important now than ever before." Copies of the twelve recommendations can be obtained from the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Illinois.

It is reported that there are now twenty-seven million persons in this country who are chronically ill, including five million suffering from long-term illness (more than thirty days). There are thirteen million aged people and one-half million children who need the attention of the church in the field of health and welfare. In addition there is the vast field of mental illness where much yet needs to be done.

The church can make a most effective witness in the fields of health and welfare. When it does it is simply following in the long tradition that springs from the healing ministry of our Lord. The thought strikes us that these twelve recommendations for "Christianity in Action," offered by the Board of Hospitals and Homes, suggest a place where the church can dig in at the grass roots.

Karl Meister, executive secretary of the board, believes that "this program, if activated, can set forth the most powerful chain reaction for Christianity in the field of health and welfare in the world." We agree that it can be a powerful program if the churches will sink their teeth into it. We commend the board for its action and now commend its twelve-point program to the churches.

Slants on the Religious

By EDWARD LAIRD MILLS

THE BISHOP of a large diocese in the Protestant Episcopal Church recently resigned. He plans to rest a bit and then to write, to engage in evangelistic activities, and to "conduct healing missions."

For eighteen months a group of twenty ministers met in Glasgow for prayer and Bible study with particular reference to divine healing. Four communions were represented and as a result of their informed concern, a monthly healing service has been set up.

The purpose was "to discover how this healing ministry could be restored to the life of the church, while in no way disparaging or seeking to displace the work of the medical profession." A brilliant young liberal minister in his preface to a review of Franz Werfel's *Song of Bernadette* before a West Coast ministers' meeting confessed that the story of the world-famous shrine at Lourdes had compelled him to lift the ceiling which previously he had been inclined to place on the power of God. After the review practically every pastor present gave revealing and occasionally startling testimony about incidents in his personal life and ministry that had led him to do likewise.

All of which adds up to the fact that there is a new birth of interest in this historically valid but latterly neglected phase of Christian activity. This is evident in Great Britain more than in the United States. While there is superficial agreement that "all healing is divine," in practice there has developed an unfortunate cleavage between ministers and physicians. The former tend to confine their attention to man's spiritual welfare while the latter limit their labors to tinkering with his body.

Many American Christians are beginning to wonder why they should not be entitled to receive the type and quality of medical treatment which has long been the privilege of the "heathen" in foreign mission fields.

What can be done about this important and perplexing question?

The curriculum makers for theological seminaries might properly put in at least one course dealing with it.

Because interprofessional comity is important, some of the effort now expended in recruiting for the ministry should be shifted to the task of enlisting a host of committed Christian young men for medical and surgical careers. This would help to prepare the soil for evangelism in areas now largely barren.

According to Matthew's Gospel, Jesus went about teaching, preaching, and healing. By what authority do his followers sublet the third function to persons who may be insensitive to spiritual realities?

HOW to get the most out of the manpower in his church is a problem that worries more than one pastor. While men hold most of the official positions in local churches, women compose the most active part of the membership and they enjoy a full and rich organized life.

They are given something to do, but nothing equivalent has yet been found for the men who are neither officials nor ushers. The usual device is to start a men's club which tends to become a knife and fork affair, thus invading a field already well cultivated by service and luncheon clubs. These include many churchmen, furnish fellowship for them, and afford as much adult education as the members are willing to take.

Moreover most of them have felt impelled to exploit some semi-Christian objective in social welfare, and that satisfies the urge to idealism. The average churchmen's club operates in a fog of uncertainty as to aim and method. The occasionally needed civic reform endeavors needed to "clean up the town" call for interchurch organization and action. So does any effort to correct one of the most glaring mistakes of current Protestant life—its failure to supply competent consultants for juvenile court judges, who find it much easier to deal with Catholic and Jewish groups.

What is there left for the nominal churchman to do?

There are several demanding tasks within the local church itself, the doing of which will keep him from slipping into indifference:

Sunday schools are chronically short of teachers and Boy Scout troops are short of leaders. A mobilization of men in these positions might help to halt the appalling drift of older adolescents from church and Sunday school.

Visitation evangelism offers a field of service which has been barely scratched. Due to sketchy preparation, the visitors are apt to do a superficial job and to present church membership as essentially a social matter. Better grounding in theology and church history would enable them to produce worth-while and lasting results. The opportunity is unlimited.

Finally there is distinct and continuing need for the repair and maintenance of church property and the beautification of the surrounding grounds. To meet this need by the volunteer labor of churchmen rather than by hiring outsiders to do it is much preferable.

A fine new church, the cost of which ran into six figures, stands within a few blocks of the writer's home. Practically all the work on it was done by skilled craftsmen from within the congregation.

IN HARMONY with the new trend toward the close collaboration of family and church in religious education, the custom of having duplicate worship services on Sunday morning is spreading rapidly. It is refreshing to attend a 9:30 service and to note the presence of so many young adults. Their children are attending various classes in other rooms at the same time. At the close the family journeys home together. The youngsters have gotten the idea that the church is good for everybody and that the weekly use of its facilities is a normal part of life. The last half-century has witnessed no more significant improvement in Protestant church life.

(Edward Laird Mills is a Methodist minister of Palo Alto, Calif.)

California's Oath and the Churches

By ROBERT W. MOON

(In filing application for state tax exemption, California churches are faced with signing a loyalty oath required under a state constitutional amendment in 1952 and made effective by law last year. Some churches signed under protest. The official board of First Methodist Church, San Leandro, decided on a court test of the oath; and latest reports indicate that other groups support this move. The pastor of the church tells the story.—Ed.)

THE State of California has enacted legislation which requires churches and other non-profit organizations to sign a loyalty declaration or to give up their tax-exempt status. Every church is thus subject to local property taxes unless it signs the following statement:

"This organization does not advocate the overthrow of the Government of the United States or of the State of California by force or violence or other unlawful means nor advocate the support of a foreign government against the United States in the event of hostilities."

While this declaration of non-disloyalty appears harmless on the surface, it is, in reality, not harmless. For one thing, it does not require any official action by a responsible body of the church. Even an unauthorized person could sign it. If the organization were in fact subversive, any individual in it—or even a non-member—could hide that fact from the state by signing the declaration.

For another thing, the term "other unlawful means" is not defined. This could come to mean, as it did in Germany, any criticism of the state. Nor is the term "in event of hostilities" defined. This could be interpreted to mean a Korean-type incident, or an Indo-China situation. Anyone then advocating a program opposed by our government could be accused of supporting "a foreign government against the United States in event of hostilities." Legislation has already been prepared which will make it clear that any organization supporting UNESCO or world government is supporting "a foreign government against the United States."

It should also be noted that anyone signing this declaration is deciding in advance that the United States is always right and that any other government is always wrong. Surely the church cannot be free to make moral judgments if it binds itself to the state in this fashion.

Our basic objection to the declaration is that it could be the first step in making the church a possession of the state as it is in some foreign countries. America was originally settled by people in quest of religious freedom. They came from nations where the state established and controlled the church. If we are to be true to our forefathers in this instance, then we must say in language all men understand that the church does not belong to the state. The church belongs to God.

We presented some of these considerations to our finance commission. The finance commission unanimously recommended to our official board that we cross out the loyalty oath provision on the claim for exemption and put in its place a positive statement of the church's position. The official board, after a long and thoughtful discussion, approved the recommendation by an overwhelming majority.

We then adopted this alternative statement of the church's position which we filed with our claim:

"Of course, this organization does not advocate the overthrow of the Government of the United States or of the State of California by force or violence. This church believes in the democratic form of government. It advocates the use of love and reconciliation and peaceful change in all situations of conflict. The church's first and highest loyalty is to God; if this loyalty conflicts with our loyalty to the state and nation, we believe that we serve our state and nation best by remaining true to God."

The county assessor's office denied our claim for exemption, and we immediately filed a petition in the State Supreme Court asking that the law be declared unconstitutional. We also asked the court to instruct the county to continue our tax exempt status.

The response to the church's action has been encouraging. We expected some criticism and misunderstanding, but we did not expect to receive as much support and encouragement as we have. Ministers and laymen from several denominations up and down the state have cheered us on. We have received several offers of financial and legal help from friends we didn't know we had.

The press coverage has been good and fairly written. Most of the newspapers have reported the reasons for our stand and have quoted our alternative declaration in full.

The response from press and people have strengthened my conviction that we have done a good thing at a right time.

I have not preached on this matter from the pulpit at any time. I may be wrong in this, but I have felt that it is better to present it in a place where the laymen may participate in the discussion. That way criticisms and misunderstanding can be answered and cleared up openly and immediately. There is something reassuring to both critics and supporters in a free and thoughtful discussion of a controversial matter. The discussion method also helps to keep the minister humble and non-pontifical.

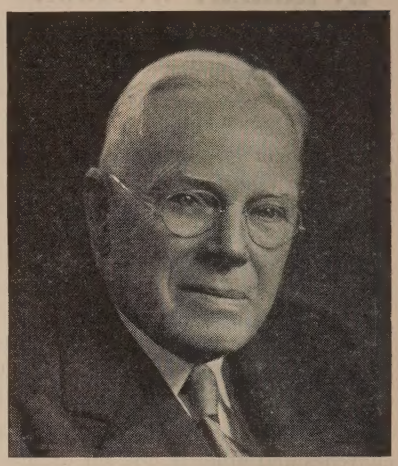
This is not to say that the pulpit does not have a part in this kind of decision. Courageous, prophetic preaching that says again and again that we must obey God rather than man prepares a congregation for the day when significant decisions must be made.

As a result of our experience on this matter we have learned that we can trust our lay people to see the issues clearly. Their participation in the discussions at all times was poised and thoughtful. They were anxious for the church to take a stand.

We have also learned to trust the newspapers. They have been able to see and willing to point out the difference between a subversive organization and a church which chooses the way of love instead of violence and which lifts loyalty to God above loyalty to any state.

Christ in Inter-Group Relations

By EDMUND D. SOPER



Before Christians can ease the racial and ethnic tensions in the world today, they must dig deep into the foundations of God's relations with men, asserts the former professor of the History of Religion, Garrett Biblical Institute. Citing the words of Paul, he believes that all men are in need of the same salvation.

"IKE NAMES a Negro as Labor Dep't Aid," runs the headline of an article in the Chicago *Sun-Times* for March 5, 1954. Following this we read: "J. Ernest Wilkins, 59, a Chicago attorney, has been named by President Eisenhower as assistant Secretary of Labor. He is the first Negro to be appointed to a Cabinet or sub-Cabinet post. . . . In 1948, he was the first Negro ever elected a member of the Methodist Judicial Council, the 'supreme court' of The Methodist Church."

"Well, isn't that just the kind of thing that ought to happen?" is one comment which will be made; but on the other hand we are almost sure to overhear someone declare, "What are we coming to? This unheard-of thing looks dangerous." Such an appointment is one of the many happenings which indicate that a change is taking place of far-reaching significance. But it also brings out the presence of a malady in our national and church life, which shows itself in this article in the secular press to be a matter of serious concern to many Americans.

We in this country are likely to allow a provincial outlook to confine our attention to our own affairs. The fact is that racial and ethnic tensions are widespread and have become a world problem. Because of this situation the World Council of Churches has felt itself compelled to include among its half dozen subjects of primary importance "Inter-group Relations: The Church Amid Racial and Ethnic Tensions." These will be fully discussed with the purpose of arriving at some very definite conclusions at the Second Assembly of the Council to be held in Evanston, Illinois, the last two weeks of August, 1954.

One of the most revolutionary changes taking place in the world today is the almost complete transformation in the relations of the nations of the West with those of the East. The age of colonialism is passing away before our eyes—in Asia it might be said to be gone. It lasted for almost exactly four hundred and fifty years.

In 1492 Columbus discovered America and within a few years Spain had set up her colonial empire in Mexico and South America. In 1498, only six years after, Vasco da Gama, the Portuguese navigator, sailed around the southern point of Africa, struck out across the Indian Ocean and landed at the Indian port of Calicut. These two events mark the beginning of the colonial era, and it might be said to have come to an end on August 15, 1947, when the British army and civil servants sailed away from India—never to return.

Within those four hundred and fifty years Portugal, Spain, Great Britain, Holland, and France built up their colonial empires in America, Asia, and Africa. They ruled their "possessions" with an iron hand, despoiling them to the economic advantage of their homelands in Europe. And now the empires are crumbling to pieces.

The first effective resistance was the revolt of the American colonies in 1776, based on the Declaration of Independence. The Spanish colonies in Mexico and South America followed our example and in a few decades achieved their independence. And then came a lull until our own time when, as if by an unexpected earthquake, the whole structure in Asia came tottering down.

Only a few fragments are left on the fringes of the continent. The largest of these is French Indo-China, which undoubtedly would be free now were it not for the war being waged by the French and the local Vietnam government to save that land and all southeastern Asia from falling into the hands of the communists.

To use the words of Chester Bowles, American ambassador to India from 1951 to 1953, "Colonialism is a fighting word today in Asia." The wealth of Great Britain was accumulated by exploiting the colonies, "the deliberate British effort to crush Indian industry" being their grim policy as they sought to build up their own business ventures.

But as bad as that was, "what embittered the Indians even more than British ruthlessness in economic affairs was their Anglo-Saxon sense of racial superiority." [1] What was true of the attitude of the British in India was equally the case with all European nations in their dealings with the peoples of Asia and Africa.

We are living in the years of the first flush of joy and jubilation of those just now made independent of the yoke of Western colonialism. Americans should be the quickest to understand and sympathize with people free of foreign domination—did we not pass through the same experi-

[1] These quotations are taken from Chester Bowles's recent volume, *Ambassador's Report*, pp. 48-52 (Harper & Brothers, $4.00).

ence about a hundred and seventy-five years ago?

These people are not only rejoicing in their new-found liberty but are experiencing a new pride in their cultural heritage, together with a corresponding depreciation of the culture of the West. One can hear an Indian saying with considerable gusto, "Of course we must have your science and your bag of tools [technology], but the less we have to do with your culture the better. What has come out of our own past is more splendid than anything you can give us."

Closely connected with this nationalistic fervor is another attitude which is quite as important and even more widely diffused. It is felt, as for instance, in Africa, where the colonial regime still exists but where new thoughts are agitating the people. It might be called the uprise of man as man, seeking recognition as a dignified human being having the inherent right to be considered on an equality with every other human being.

Among all the many manifestations of this desire to be "introduced to the human race," as the African puts it, we take up only one, which comes very close to us as churchmen. No longer would a missionary in India think of calling a fellow Indian minister a "native." That word has come to carry the connotation of subordination, of inferiority, and this is absolutely taboo. No, a missionary speaks to and of his Indian companions in the ministry as "nationals."

This word fulfills all the requirements of propriety and respect which the Indian has the right to expect of the foreign missionary. Let us of the West in our vaunting self-complacency be very slow to criticize this attitude as a case of oversensitiveness. Had we lived for centuries as a subject people, as underlings with little or no claim to mutuality and reciprocity, we would be very quick to resent any suggestion of the frustration coming out of the inequality through which we had passed.

The situation in Africa is becoming more critical day by day. Most of the Africans still live in the colonial era, only Egypt, Abyssinia, Libya, and Liberia being free of European domination. It is not likely that colonialism will cease very soon, the African being more backward than most of the peoples of Asia. The demand for more self-rule, however, has become more than a far-off hope; it is out in the open in Nigeria and will soon be heard in other sections.

But when all this has been said, we have not touched the center of the deep longing which lies deep in the heart of the African. He has come to feel a stinging resentment at the treatment he has received at the hands of white men. First a slave with no rights at all, then a menial completely dominated by the European who looked upon him as stupid, lazy, and without morals; now the African is asking for decent treatment with a voice in regulating his own life and his relations with white men.

It takes violent form in some cases as in the barbarity and cruelty of the Mau Mau in Kenya, about which we read in our press every few days. This mob frenzy is not to be condoned—but stop for a moment. What has the white man done? He has not only made himself absolute master of the country but has taken possession of all the good land favorable for agriculture and driven the native off to fare as best he can elsewhere, not having any right to his ancestral heritage.

One other racial tension point in Africa cannot but be mentioned, that in the Union of South Africa where the conditions as between whites and blacks are more precarious than anywhere else in the world. The reading of such a moving and revealing story as Alan Paton's *Cry, the Beloved Country* or his more recent *Too Late the Phalarope* (Charles Scribner's Sons, $3.00 and $3.50 respectively) is sufficient to place one in the very heart of this sore spot of the world.

Under a government completely sold to the doctrine of the inferiority of the African and to the policy of keeping him in permanent subjection to white authority, with no voice in the conduct of his own affairs, only disaster lies ahead. When this attitude is defended in the name of the Christian religion and biblical teaching, most of us are aghast.

The doctrine is proclaimed in the pulpit in South Africa that the African is inherently inferior. It is said that the white man's duty is to keep him in subjection, not only at present but always, with no change as the years pass and though the African makes progress in education and in culture as well as in economic self-sufficiency. With 8,000,000 blacks as against 2,000,000 whites, Dutch and British, the day cannot be far distant when there must be an overwhelming upheaval whose end one can only contemplate with dismay—unless a change of mind and heart takes place.

Can we be surprised when we learn that a most significant alignment is taking place? The brown man of India and Malaya, the yellow man of China and the Far East, and the black man of Africa are driven by a common experience into each other's arms. They have all been exploited, they are all considered inferior—is it not just common sense and wise strategy to recognize their oneness as "people of color" and unite in their struggle for adequate recognition against the white peoples?

When an American travels abroad he finds himself compelled to look at certain problems at home in a different light. All one has to do in India is to call attention to their caste system to receive a quick "come back," "What of the way you treat Negroes in America?"

We realize that our problem is no longer solely an American problem. It is only a part of the throbbing tension between racial and ethnic groups elsewhere in the world. The caste system in India had its origins over two thousand years ago, when the white Aryan invaders placed a bar between themselves and the dusky Dravidians already in the land.

We, however, are in little better situation. Not only our "Jim Crow" attitude toward fourteen million Negro people, but the disgraceful treatment of Mexican-Americans on our southern border, disregard of the rights of a hundred thousand loyal Japanese-American citizens during World War II, when we herded them into concentration camps scattered over the country, and humiliated them almost beyond endurance—but why proceed further? Do we not see that the World Council of Churches faces, with us who are deeply concerned about moral and religious con-

ditions, a world problem of great magnitude and seriousness?

Where are we to take our stand? What do we mean when we declare that Christ is the hope of the world, that he can bring harmony into the world if we only give him a chance? There is no more difficult practical question before Christian people today than just this question of racial and ethnic tensions. We must dig down deep into the very foundations of God's relations with men.

And when we do, the first fact we come to is that of creation. Paul, "standing in the midst of the Areopagus," declared that God *made from one every nation of men to live on all the face of the earth* (Acts 17:26, R.S.V.)

Paul was striking at Athenian self-complacency, as being a superior people, and Jewish pride, as being God's chosen and hence better than all others. He was condemning racial and ethnic prejudices, as hard to overcome then as those we face today, but he was uncompromising.

What Paul felt so deeply was based not only on the fact of our common origin. He was completely devoted to the gospel of Christ and as sinful, needy men he knew we were one and in need of the same salvation. We are one in Christ, *For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit* (1 Cor. 12:13, R.S.V.).

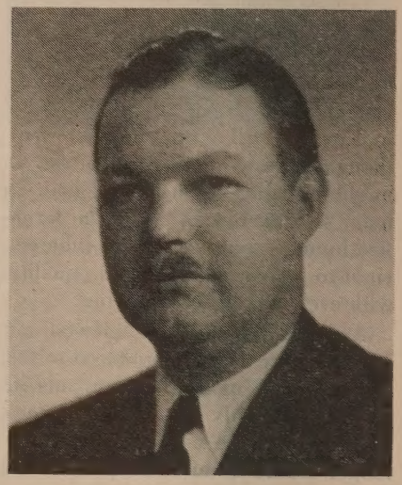
Do these words ring true to our present attitudes when it can be said that "eleven o'clock on Sunday morning is the most segregated hour in American life?" Do not many of us at this point, as well as others, allow our feelings and conduct to be fashioned by the general attitudes of our communities rather than by the challenge of the gospel? Is there any hope of a release of racial and ethnic tensions other than in Christ, our common Redeemer and Lord?

Only by bringing these tensions home to ourselves are we fitted to enter fully into the spirit of the discussions which are now taking place all over the world and which will come to a focus in the discussions in Evanston at the World Council Assembly.

The Christian Hope and Man's Calling

By GERALD O. McCULLOH

As Protestants we make no separation between the holy life and the common life, writes the director of theological schools, Methodist Board of Education. He relates vocation to family, civic, economic, and church life in this article looking toward the World Council Assembly at Evanston in August.



OUR daily work can be monotonous drudgery unless it be lightened by hope. Assurance beyond the present is the ray of hope that streams into life as we are aware of the divine calling, which demands obedience and imparts promise. Calm poise and deliverance from fear lighten the dim path of earth, as we are obedient to God's call and are sustained by His grace in the workaday world.

The light of hope upon the countenance signifies a holy joy within the heart. Such joy is the possession of the man who responds in constant faith to the God of heaven and earth, his Father.

The sense of personal relationship to God with its attendant demand for obedience, is a spiritual inheritance of the Christian community from the Jews. W. R. Forrester has suggested in his lectures on *Christian Vocation* that "Abraham was the first man with a definite, explicit sense of vocation." [1] The patriarch has come to be recognized as the archetype of all who are willing to strike out from the scenes of earthly security and entrust themselves to God's direction. The nation of Israel derived its sense of mission from a consciousness of a divine vocation.

Christ has been the one person in whose earthly life the heavenly mission was entirely fulfilled. From the earliest stirrings of maturing curiosity in the temple, through the moment on the cross when the finished work of redemption was commended with his spirit, to the Father, Jesus lived, prayed, and preached in fulfilment of the Father's will. Christ has come to be, for all who find the Father present in Him, "the ground of our hope."

The hope which comes with Christian faith gives authority to every man to perform his tasks in the consciousness of serving God. Christ has brought the gift of salvation to men of earth in the midst of daily circumstance. The discipleship into which he calls his followers transforms each earthly duty into an occasion of divine service. "The elementary law of Christian living, for laymen just as much as for the cleric, is that, having come through Jesus to know the Father, we are put here on our honour to live such lives as match our discovery." [2]

No one who is a Christian can find excuse for excluding any part or segment of his life from the obligation of holy obedience. Farmer, factory

[1] W. R. Forrester, *Christian Vocation*, p. 23. Charles Scribner's Sons, $3.00.

[2] Macgregor, W. M., *For Christ and the Kingdom*, p. 65; quoted by Forrester, p. 26.

worker, and philosopher alike must use their talents and perform their respective functions in the light of the Christian hope.

In faith, farming becomes participation in the growth process which is part of the divine purpose. Factory work is seen as an essential part of man's stewardship of resources and skills in satisfying his earthly needs. Philosophizing escapes the deadening futility of learned discourse in the balancing of opinions and true wisdom, for the highest wisdom is of God.

In Protestant thought there is no place for the medieval distinction between the holy life of the cloister and the baser tasks of the common life. The light of hope scatters the dark of guilt and fear for all men of faith. The priesthood of all believers, as emphasized in the Reformation and onwards, binds upon every Christian the responsibility of serving every man redemptively in daily deed. Intercession, service, and cross-bearing are not limited to some consecrated temple or ancient Calvary. They are the demands of discipleship upon every Christian day by day.

The question is frequently raised by the thoughtful, "What can we hope for in an atomic age?" The answer is deceptively simple. We can hope for nothing unless—we can find ways to use these new-found powers to enlarge our ability to serve fellow men in accordance with God's plan of creative love rather than to attack fellow men with the diabolical devices of destructive hate. Only as we use all powers, new and old, in obedience to a divine vocation can we have high hopes. Only thus can we heed the psalmist's imperative, "*Hope in God!*"

In Family Life

The first earthly fact of every life is birth. We are born in families. The sense of divine vocation must begin here. When a young couple presents a baby for Christian baptism, they do not deny the physical and human factors in begetting offspring. They acknowledge, by implication, that the presence of the child in their home and human care is a divine responsibility.

Christian vocation in the experience of a family does not lessen the daily round of tiresome tasks. It can invest each oft-repeated chore with the joy of heavenly love. Parents know well the wistful longing and uncertainty that that is a part of watching a child enter the stormy and erratic days of adolescence. Yet for the youth who has received at home a sense of Christian calling and responsibility there can be less worry and fear.

A man and wife who bow together before a God to whom supreme loyalty and love are acknowledged are delivered from the petty attempts of either to dominate the other. The highest hope of man's life in earthly family is in God.

In Civic Life

Every modern man is also without choice a member of a society. He lives inescapably in the midst of his fellows. Other persons are encountered in the daily round. Few of us would accede uncritically to the idea that all the civic powers are ordained of God. The rules and rulers that govern our lives in society are very human. Perhaps, especially in a democracy, we tend to resort to expediency and compromise in order to muster a majority in public agreement.

Yet, for the Christian, *hope* drives away the dark cloud of futility in social and civic relations. Christian hope binds heart to heart with a sense of spiritual fellowship that rises above the day's besetting loneliness.

The firm conviction that "our citizenship is in heaven" is no adequate excuse for neglecting the duties of social responsibility. We have been taught to pray, "Thy kingdom come." We must live, vote and work in society to that end. In Christ, our hope, we "seek" (strive for) a city whose builder and maker is God.

In Economic Life

In the realm of business and the day's work as a man makes a living, he also makes a life. Jesus' admonition not to lay up treasures on earth issues a warning against our becoming overly fond of earthly possessions. But his emphasis upon the improvement of talents voices a call to the stewardship of all earthly powers and possessions. God's providence concerns the circumstances of our daily lives as an integral part of the conditions of the salvation of our souls.

Concern for the possession and control of material things is not limited to any one economic group in our time. The spread of the communist sphere of influence is in part to be understood as a wide acceptance of materialism and belief in the economic determination of history. For the Christian the destiny of history is with God, and the possessions and powers of earthly time must be held in responsibility to God's purpose. The treatment of persons, even those who transgress others' human rights, must be determined in the light of the sacred dignity of every man in God's sight, and the divine will manifest in Christ that all shall be redeemed.

In Church Life

The Christian calling demands that every spiritual being join in worship to God the Father. From this vocation no man is exempt. Though there be differences of office within the Christian community, the responsibility of prayer and praise is universal.

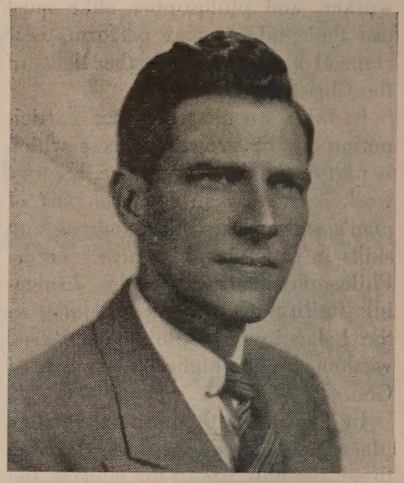
The Church is that body of Christ in which all men are called to be members. Often in the embrace of our denominational loyalties we have failed to acknowledge the universality of the loftier Christian fellowship. In so far as our group memberships have come between us and total Christian communion we have been guilty of idolatry, that is, placing a man-made thing upon the altar that belongs alone to God.

On the other hand, the close-knit fellowship of an intimate group may be an embodiment of the deepest communion. In the Church we receive the nurture of our souls through the hearing of the Scriptures, the preached word, and partaking of the sacraments.

The Christian hope in Christ is eternal for he came from heaven and has returned to heaven. Yet the hope in Christ is as timely as today. He came into the world by birth, experienced its joys and sorrows, and departed from it by death. He came as a vertical ray out of heaven, bringing light that shone abroad horizontally upon the earthly way.

theology

How Shall We Think of Heaven?



By C. STANLEY LOWELL

We miss the real meaning of eternal life when we suppose that it is mere extension of this present life, writes the pastor of Wesley Methodist Church, Washington, D. C. "How Shall We Think of Hell?" by the same author, will appear in July.

SEVENTY-THREE per cent of the American people believe in life after death. An inquiry conducted according to "Gallup poll" methods disclosed this fact. An overwhelming majority of a representative cross section of our populace professed such a faith.

If they are correct, and there is an afterlife, what will be the nature of it? It is obvious that we cannot answer this question in the usual way. The usual way is to study up the facts, or make some experiments, assemble the data, evaluate it, and draw our conclusions. None of this can be done in the present instance. There are available no cases of individuals who have personally penetrated into the life beyond and returned to give us firsthand observations concerning it.

Now and then there is a claim that someone has done this, or at least there is a claim that someone in the other world is communicating with someone here. Such claims are not surprising and some of them may well be authentic. What is surprising is not that there are such claims but that there are so few of them, and that so many of these few turn out on investigation to be fraudulent.

As Omar Khayyam said:

Strange is it not? that of the myriads who
Before us passed the door of Darkness through,
Not one returns to tell us of the Road,
Which to discover we must travel too.
(LXIV)

But leaving this aside, we can only observe that in answer to most questions concerning the nature of the afterlife it is necessary to answer: "We do not know." There is wisdom and health in such agnosticism.

There is a simple little story of a man who had just learned that his death must shortly come. He asked a friend who happened to be visiting him what he thought was the nature of the life beyond. As the man fumbled for an answer, there was a scratching on the door. "Do you hear that?" the friend said. "That is my dog. I left him downstairs, but he has grown impatient and come to this room. He has no notion of what is inside that door, but he knows I am here. It is the same with you. You do not know what lies beyond the door, but you know your Master is there."

This is, I say, an artless story, but it does strike an authentic note in our attempts to portray the idea of the life hereafter. The detail we cannot know. The essence of it must be that *we shall be like him, for we shall see him as he is.*

Of course there are certain books of the Bible, notably the Book of Revelation, which seem to go far beyond this. Ostensibly they purport to give in graphic detail the nature of the life to come. They even present the dimensions of heaven, describe the pavement of the streets and so on. But few of us would begin to take this as a serious portrayal of fact. All this is what Plato would have called instructive myth. You reach a point, when you are dealing with a truth like heaven, where all you can do is to tell a story. The rule followed here is not at all that of logic.

This becomes apparent when we observe that the various apocalyptic pictures of the life hereafter that are presented in the scriptures are practically all contradictory. They are, nevertheless, offered by the authors without hesitancy and with no sense of incongruity. And why not? The important thing here is not that each picture should be logically compatible with the others, but only that each should express some truth of the spiritual order.

We are still doing much the same thing in regard to our thought about heaven, for, indeed, there is nothing else to do. Modern Christians still thrill to the great hymn by Bernard of Cluny, "Jerusalem the golden." We recall the lines describing the "halls of Zion."

The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

It is fatuous to criticize such a hymn on the ground that "you can't prove it," or that it goes beyond what we know. To go beyond knowledge is precisely the intent of the hymn. It is the only way you can convey truth of this kind.

Yet we do know something about the life to come. We must know. All this imagery about heaven must stand for something. We say that it goes beyond knowledge, but what knowledge? There must obviously be some backlog of understanding and of fact

from which we make our ventures of surmise.

We may not know for certain where the road leads but we do have ways of knowing whether it leads in the right direction. To say that we can picture heaven only in terms of myth is not to say that one myth is as good as another. And if we are competent to decide among the myths as to which is better and which is worse, it means that we must have some criterion of judgment.

We are, I believe, quite justified in assuming that the values of the future life will not be unrelated to those of the present life. The future must be a projection and an enhancement of certain worthy features of the life here. So John Milton writes:

. . . What if Earth
Be but the shadow of Heaven, and things therein!
Each to other like more than on Earth is thought!

Heaven, he says, will be a deepening and an intensifying of certain of our earthly experiences.

Consider as in illustration, fellowship. We have a very real experience of that here, and it is blessed indeed. Yet our experience of it is not perfect. Things can happen within a fellowship to interrupt or impair it as we know all too well. But over there we see one another in the image of God; our insight into ourselves and each other is perfect—not partial. The motives we discover there have all been perfected in love. The result of this is that the fellowship we have known here in part is there perfectly known. *Now we see in a mirror dimly, but then face to face.*

If eternal life is a projection and enhancement of what is noble here, then the converse must be true—that we encounter in this life the authentic beginnings of the life eternal. That, certainly, is Paul's idea. He reiterates the point that the life eternal belongs not alone to the future but also to the present, that it is an experience which a man of faith can enter upon now just as truly as though he had already survived death. It means that you here today can have eternal life—not when you die but now.

Eternal life is, therefore, not a matter of time so much as a matter of quality. It is not mere extension of life; it is enhancement of life. It is a quality of character which, once attained to, stands impervious to the ravages and attrition of time. It is in Gospel and the Epistles of John that we have some of the clearest expressions of this truth. I quote a few of them:

We know that we have passed out of death into life, because we love the brethren. He who hears my word and believes him who sent me, has eternal life; he does not come into but has passed from death to life. Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the son of God, and those who hear will live. And this is eternal life that they know thee the only true God, and Jesus Christ whom thou hast sent.

Here and in many kindred passages is set forth a kind of life that has within it the promise of its own everlastingness. Its imperishableness is the corollary of its quality.

We must now ask what is this particular quality of life that is eternal. The first and obvious point is that it must be timeless in the sense of clock time. That is to say, it must completely transcend clock time. Can we conceive of a kind of life in which clock time will not figure? I think we can. I think we can find in the life here at least the dim counterpart of such experience.

Last summer while visiting at my old home I had a strange experience. I was walking down a road that I knew perfectly. I had walked it innumerable times as a boy. I sat down at a familiar spot and fell to musing. By a peculiar process of self-hypnosis I became, as it were, that boy again. So vivid was my memory—if that is what it was—that I seemed to pass clean out of my present self, lightly leaped a span of thirty years, and became the self I used to be.

I am not sure how long I remained so—perhaps no more than a few minutes. What broke the spell was the fact that my eyes happened to fall to my feet. I was startled at the sight of my shoes, for as a lad in summer I never wore them. That slight jar brought me back to reality.

Yet I can honestly say that I had there an experience in which thirty years were but as a moment. We have been told that with God

A thousand years in thy sight
are but as yesterday when it is past.
or as a watch in the night. (Ps. 90:4)

Is not eternal life, then, a quite conceivable transcending of time?

But, you ask, why transcend time? What is the advantage of that? Simply that in so doing we attain to the stature and dignity of life. In so doing we attain to God. For the animal, life is merely a succession of events. Each event is taken as it comes without relevance to what precedes or what follows. There is no meaning over all. God stands at the other end of that scale. He grasps the total meaning of all events at once. He sees and understands all—past. present, future—as one steady whole.

I have a friend who is very fond of detective stories. He always insists on reading the ending first and justifies this seeming vagary by saying that he does not want his mind to be cluttered up with vapid speculations as to "who done it." He wants to get *that* detail out of the way at once so that he can be free to note the art and technique of the writer in the development of his plot.

Recently I read *Macbeth* again. I had read it many times before. I knew exactly what was going to happen and how it would all come out. Yet I was utterly fascinated—not with any crude titillations of suspense. but with the beautiful and the awful sense of co-existing completeness as the plot unfolded to its mighty climax.

In a letter to a friend Mozart gave this priceless account of how he composed. His ideas came in a stream. If he could hold them and he was not disturbed, the piece would grow longer and brighter until he could see it finished in his mind. He did not hear the notes one after another, as they were to be played, but he seemed to see them all at once. If once he had heard, he would not forget; and he said he believed this was the best gift God had given him.

We all know in a small way what Mozart meant. Our delight in music is not continually hearing something new. It is in hearing re-interpreted that with which we are familiar. If I hear a Bach chorale that I have heard often

(Continued on page 48)

BIBLE study

Will Christ Come Again?

By FRANKLIN C. HUBBARD

One of the greatest dangers in the doctrine of a literal second coming of Christ is to feel that any effort by man to make the world better is futile, says the minister of the Methodist Church, East Bend, N. C. He affirms the values discovered in an unliteral interpretation growing out of his own study of the Scriptures.

SIGNS on every rock and along every roadside proclaim "The Lord Is Coming!" But nothing much is ever said about it in our kind of Protestant church.

In the last week of his life Jesus spoke the mysterious words from which we gain the impression that he is coming again at some future date. These are among them: "*Immediately after the tribulation of those days . . . they will see the Son of man coming on the clouds of heaven. . . . But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only*" (Matt. 24: 29-30, 36).

Luke also records some teachings regarding the second coming so called, but these constitute the main source of our concepts of the Gospels. The rest of the doctrine of the second coming that one hears from Pentecostal groups find their source mainly in the books of the Old Testment, like Daniel, and from Revelation in the New.

This is a significant fact for, as someone has pointed out concerning the doctrine of heaven and hell, the fantasies of the apocalyptist, John, are hardly to be taken as equal authority and moment with the words of Jesus Christ. Such criticism ought also to be leveled against Daniel. Yet, even so, Jesus seems to intend us to look for a second coming as we read his last words.

Three Interpretations

It is the form of this second coming, in short, the meaning, of what he said that should occur to us. In the main there are three interpretations of the event.

The first is most familiar. The arguments run something like this: Things may seem to be going up and down in the fortunes of the world for a while though these proponents claim to see dispensations that come and go in descending sequences. Right now, they claim, things are going from bad to worse. They cite Jesus' words, "*You will hear of wars and rumors of wars. . . .*"

They claim that those days are right now and that, moreover, things are moving to the final end if not in this generation, at least in the next. That end, they say, will be the Battle of Armageddon. This place called Armageddon is a plain beneath Megiddo, in Northern Palestine, where so many times great battles of the ancient world were fought, and where the fates of empires were decided.

This battle will be the fiercest the world has ever known with fire raining down from heaven. Atomic bombs are certainly a fulfilment of the prophecy, they say, and one finds himself inclined to agree. After this final denouement, however, there will be one thousand years of earthly peace when Christ himself will come and set up a kingdom, judging the earth and the righteous living with him in peace.

The story has been oversimplified but that is it in brief. It is fascinating, full of fear motivation and not without some justification from present history. The scientists tell us that is precisely what is apt to happen not in Palestine but in New York, London, and Moscow if we do not mend our ways.

It is a field day for the millenialists. Some of the Brethren called "post-millenialists" have much the same theology or argument, except that they have figured that the thousand years of peace will come first and then at the end of that period, Christ will come, execute his judgment, and take us to a heavenly Jerusalem forever and ever.

What Did Jesus Mean?

In spite of the realism of these teachings, however, an earnest student of the New Testament finds them hard to accept. In the first place they are built upon the apocalypse of John's Revelation. In the second place, they mix up the sayings of John and Jesus with no differentiation or evaluation. Third, they seek to apply the cataclysmic forebodings and Armageddon to this present age when, if anything is sure at all about Jesus' words, it is that he was speaking of the destruction of Jerusalem in A.D. 70.

Plainly for John, Nero and his cohorts were the Anti-Christ and the beast and all the rest. Both spoke to their age, not ours, in a literal time-sense.

Fourth, a student of the New Testament may not accept this doctrine because as a student of history he knows that every time there has been the end of one age and the beginning of another with the consequent troublesome days, every time the world has looked dark to man, he has preached that time as the end of the world and the second coming of Christ. On the face of it, how could Nero, Napoleon, the pope, Mussolini, Hitler, Stalin, and others each be the Anti-Christ in the sense they mean it?

There is a second group of Christians, however, who, while they cannot accept this literalism of misinterpretation, yet leave the door of possibilities open. These folk are realistic enough to understand that life is ever moving to judgments and it may well be that the millenialists have something on the ball. Such folk are simply admitting the possibility that something of the kind is possible, even probable, but they are not call-

ing the shots. They are leaving that to God.

But there are others, a third group, students of the Bible who, facing both the world and Jesus' words, interpret them as applying wholly to the age in which they were written or to those few years following that age. These point out that Jesus came the second time, at Pentecost, and among us all in the form of the Holy Spirit.

They say that Jesus is already here and that the second coming has occurred. But they would also say that the prophecies of both Jesus and John are typically—not literally—true in every age. They say life is always moving to crises and that Jesus is always coming again and again, in every age, to test and win the hearts of men, to offer them peace if they will listen. Personally, I will buy that.

Moreover, there is a fact here to contend with, however you interpret it. That fact is that Christ is in his world. He has not left it. He is going to continue to be in it to the end of time! He is moving relentlessly toward judgment and then peace. If you are going to be realistic, if you are going to get along in this world you will have to make a place for God in your life and move in his procession. That much is the minimum, rock-bottom truth.

The Practical Aspects

There are two practical effects of this doctrine: one is good and one is apt to be bad. For the good meaning of the doctrine of the second coming is that it gives us a philosophy of history.

If one can learn anything from history, there is a lesson that life moves relentlessly to crises and judgments; one age comes to an end, perhaps even a cataclysmic end with rolling, crashing noise. Another age begins. There is no perpetual motion where things keep going on and on at the continual turn of a wheel, no difference, no crises, no high points, no low.

There are some—and they are not pessimists either—who wonder seriously if there is any possibility now of arresting or stopping the trend downward toward the abolition of man on this planet. Such scholars are saying that the best we can do will not be enough, the trend has too much momentum, too much power behind it, is so little understood. This is the final end of an age! You cannot stop it, they say, though we have no alternative but to keep trying.

Now that is the counsel of despair. They may well be right. If they are, what does it mean? It means first that we can go back to the apolcalypse of John and put with it the words of Jesus on the end of his age and get a typical pattern of last things to guide us. And what is that pattern?

It is, first, that evil will have its day. The Anti-Christs, the beasts will reign because a moral order demands such an outcome, given our present tendencies. But it also means in a second breath that this is not the whole story. For a prophecy of despair the doctrine of the second coming gives us a ray of hope. That hope is that no matter how evil Satan may manifest himself in this world, God is sovereign, he reigns and he will not be overthrown.

Evil may have its day but God will also have his.

The second part of the pattern to guide us is what the early Christian did in the catacombs and what they did in the dark ages in the monasteries. The strategy that must then be employed is to build little cells of the Christian faith in every denomination: not cells of the masses of nominal Christians who are of the world but cells of the supremely devoted and sincere. "Little colonies of heaven," set down in many places where the Christian faith is guarded, must be nurtured and kept pure through the time of testing, even explored and tested, re-examined and plans laid for a new day when it comes. The emphasis must then be laid upon intensity of faith, not the extent.

Like Amos, I would disclaim being capable of prophecy, yet I feel called to prophesy. There are days, as I have said, when it seems to be that the signs of the times indicate this latter situation and strategy I have described. We are surely naïve if we think the Christian forces are winning the world today.

Be all that as it may, the thing I am concerned about is that you will share with me this fundamental undergirding hope and trust that, come what may, God's kingdom is eternal and Christ will come to us again and again a second—yea—a third and a fourth time.

However you interpret our tomorrows, this is back of it from the Christian viewpoint.

Invitation to Despair

There is, on the other hand, a tragedy to the doctrine of the second coming as many preach and practice it. It is apt to issue in the kind of despair about our world wherein people are led to throw up their hands at all efforts to change the world and leave it all to God.

They say in effect, "He is going to eventually save it and win it anyway; why should we try? The quicker things get worse the sooner God can make it better. In fact, if we try to better this present world we just delay the coming of Christ." So runs the arguments of those who warp the second coming out of its true New Testament meaning.

Then our religion becomes an individualistic, personal religion with no attempt to change the world. That kind of religion is what Marx said it was: an opiate of the people to keep them mollified while the evil ones reap the harvest. Such a religion is worse than none at all. These folk have never considered whether the death of an era might not be an easier death if modified by Christian life. Nor have they considered that God works through man, and the new age He always waits to bring off waits for man to work it out, even though God offers it, gives it.

The doctrine of the second coming of Christ is not the least excuse for us to lie down on the job of being Christian, of giving ourselves to save a world. Rather, it means, that if we try God is behind our best efforts. His word *shall not return* to [Him] *empty*.

If we begin there we shall know the hope and the peace that comes from knowing God in Christ is still in our world and is coming again to it in every age to judge and to redeem. That should be no cause for the tragedy of lying down on our job.

PREACHING

A Layman Is Listening

By ELMER GUSTAFSON

Many sermons fall short of their aim because they never move from general principles to particular problems, observes this Methodist layman of Tulsa, Okla. He discusses some qualities of the preacher to which laymen are sensitive.

INEVITABLY there have been occasions when I have pictured myself in the place of the minister I was hearing and observing. Like many other members of congregations, I have told myself that if I were in the minister's place I would say or do thus and so. For more than forty years I have listened to ministers, and during that time I have been forming conclusions about them, both as pulpit speakers and as individuals. Finally, I have put in writing some of the qualities I would try to attain, and some of the faults I would try to avoid—if I were myself a minister.

I would try to attain what I call "social consciousness." Of course it is dangerous in our time to use the word "social" in more than a limited number of contexts, as it is one of the most misunderstood words in the language. Before explaining what I mean by "social consciousness," I will first state that to me there is a sharp distinction between a sermon with, and one without, this attribute.

A purely theological sermon may be beautiful, valuable, moving, inspiring; but it never moves from the general to the particular. How many times have I listened to a minister, have heard him lead up to a point that he could make with telling effect, have thought, "Now!"—and then have listened while he swerved away to vague generalities.

A sermon without any apparent awareness in its content of the material world and its specific problems —which is satisfied to be, in its overall aspect, antagonistic to sin and prescriptive of good—is not enough. It falls just short of application.

In explaining what I mean by "social consciousness," it may help to mention a discussion I once had with a friend on this point. He maintained that if Christ and his precepts were preached, everything else is automatically included. For example, if a minister says in His name, "*Love thy neighbor as thyself*," that includes (automatically) a protest against religious bigotry, racial prejudice, cruelty, selfishness, et cetera.

I maintained, and still maintain, that the problems forever facing mortals in their daily lives are, should be, and must be material for every minister who occupies a pulpit. To adhere to generalities when there are such problems as war, racial and religious prejudice, social injustice, rabid "vigilante" action against decried "isms," hunger, slums, and kindred problems, is to be less than a minister can and should be—it is to be a minister without social consciousness.

In support of my position I quoted to my friend, and here again quote, some words of Horace Greeley—who, though more active in the field of politics than in that of religion, made a statement about ministers and preaching that I should like to see posted in every pastoral study:

"Christianity is . . . a radical, belligerent, innovating religion. It must advance, and assail, and impeach, and condemn, so long as there shall be evil to combat and good to achieve. It is at war with all shapes and shades of wrong-doing—with all that seeks personal gain or ease at the expense of general well-being." This statement appears in Jeter Allen Isely's book, *Horace Greeley and the Republican Party 1853-1861* (Princeton University Press, $5.00); and the author adds that Greeley "abhorred comfortable pews and the pallid counsel of expensive ministers."

I believe, then, that I would consider it my first duty to face current issues and to them apply the teachings of Jesus Christ. The cry may go up, "Ministers should stay out of politics!" "A minister must never take sides in secular disputes!" or, even, "A minister must never say things that sound like socialism!" I believe that every issue involving right and wrong is the business of every minister who essays to preach.

How many ministers, having been provided a pulpit in a prosperous church, have been tempted to relax, to be comfortable, to coast? How many have set increased membership and new buildings as their topmost goal? How many who have thought of an earnest, direct, smashing attack against known injustice, hypocrisy, bigotry, prejudice, have heeded the counsel that cautioned, "Better not. Better be a little more tactful. Mustn't jeopardize the unity and growth of your church"?

This is a discussion, not an indictment. But, simply from listening to ministers preach, year after year of my own life, I know that it has happened.

A minister has another duty, less public and more particular: that of dealing with the intimate personal problems that are brought to him by members of his congregation. It is a duty that is, or should be, unavoidable; though many ministers escape it to some extent simply because of the size and complexity of the ecclesiastical structure that surrounds them.

Nevertheless, all ministers at one time or another have to face problems, some petty, some staggering, brought to them by persons in search of guidance, comfort, counsel. Here arises a temptation to which some ministers yield: to have an answer ready that covers almost any problem of any nature, and to deliver it during an interview, thus escaping the vexatious task of dealing with the specific details of an individual's highly personal dilemma.

This was my experience: I went to my minister some years ago with a

personal problem. I was desperately serious, in search of sympathy, understanding and, if possible, counsel. He heard me out. At the end, he said gravely, "Well, Elmer, Christ is the answer." Undeniable? Yes. Helpful? Hardly. In fact, thinking it over later, I began to doubt if he had actually listened with his whole attention to what I had said.

I would sincerely try, not only to deal in person with as many as possible who sought my assistance, without deputizing this service, but also to hear with ears and heart and soul the problems brought to me and to offer counsel that, whatever its merits, would go out from an earnest wish to be of actual help.

I hope that, if I were a minister, I would never get the feeling that at last I had arrived, and could let down. This is a special threat in the careers of ministers who, because of an impressive pulpit manner, a winsome personality, a fine voice, or a fluent vocabulary have made great appeal to their church members and are much loved and admired. It is a severe test to be regarded as a little more than human by an adoring congregation. When a minister can come through that, he is above average grade.

And I hope that I would not forget those in my congregation with active minds. The vividly descriptive sentence, "The hungry sheep look up and are not fed" can also apply to the alert, seeking minds of some members of every congregation who too many times hope in vain for material to feed on.

It is easy for a minister who has to preach and preach and preach, Sunday after Sunday, with endless duties filling every other hour of his week, to get into a rut, to fall into the easier way of quotations, references, anecdotes, and generalities. But how much it is appreciated, at least by many, when the mind is challenged, the intelligence roused from its somnolent state and made to scramble to keep up!

And, in this connection, I would try to check my quotations and my sources and be accurate. When a minister (or any public speaker) quotes, he should quote accurately. In preparation he should not mind reaching out for a volume, or even going after it, and turning to the page itself to see how the passage really reads.

Someone in the congregation always knows that he should have said Hamlet when he said Macbeth, that in quoting verse he got his lines tangled, that he mispronounced or misused the name of a writer or artist. The minister I once heard who referred to "Titan" when he meant the painter "Titian" is a case in point. Unimportant? Perhaps relatively so. But it was a mistake he could easily have avoided.

I should try as far as possible to keep abreast of the times. Realizing how their hours are taken up with endless details and chores, how much routine is their daily lot, how hard it is to get leisure and relaxation, I still think that many ministers yield to the temptation of being ministers and nothing else. Their education was all directed toward one end; now their lives follow the same course.

The angry rebuttal (I can hear it!) would be, "How can you expect a minister whose life is consecrated to preaching the gospel and given up to serving others to read novels and poetry and history, and keep up with current events?"

From my vast layman's ignorance, I suppose that it would be extremely difficult. But I timidly insist that more ministers could come closer to it than they do, especially in our time when ministers have many more paid assistants than in earlier days. And I even venture to insist that I suspect some ministers of thinking that it is not really worth while.

Finally, if I were a minister, although I would think it my duty and privilege to use the whole Bible, I would keep in mind this fact: Centuries intervened between the writing of the Old Testament and the New.

A large portion of the Old Testament pictures God as a deity of wrath and vengeance, who must be placated with blood and sacrifice and burnt offerings and the slaughter of unrighteous adversaries. With the advent of Jesus we were given a new revelation of God as a loving and merciful Father who cares for his children and gladly helps them to help themselves.

God has not changed; it is our concept of him that has changed. For this reason I am always glad when a minister I hear emphasizes the teachings of Jesus rather than the archaic blood and thunder of some portions of the Old Testament. I believe that it is every minister's right to exercise a discerning eclecticism in choosing sermon texts.

I realize that ministers are constantly the targets of criticism, too much of which is formulated in terms of personal likes and dislikes: someone likes or does not like the minister's personality, his voice, his pulpit manner, his phraseology. And a minister, like other men, has a job to hold or to lose.

The tasks these men of God perform, the trials they undergo, are staggering. That, however, is something a man understands and faces when he chooses the ministry. What I have done here is to put into words what I have so often thought during the years I have sat in church pews and listened to ministers preach. These are the virtues I hope I should strive for, the faults I should try to avoid, if I were serving as a minister of the gospel.

And in conclusion—I salute the many ministers I shall never know, whose voices I shall never hear, who have achieved and will achieve all that I have mentioned—and more.

Truth About Alcohol

Modern man works for long intervals with close application to the complicated tasks of life. This produces tensions from which he must seek, for the sake of his mental health, not excitement, but relaxation. Not stimulation, but deliberate dullness is the object of much modern drinking.

Basic Information on Alcohol
By Albion R. King

WHITSUNTIDE PREACHING--II

The Season of the Holy Spirit and of the Birth and Expansion of the Christian Church this year extends from June 6 through August 22. The liturgical color for this season is red. ("Whitsuntide Preaching—I" appeared in the May issue, p. 13.)

New Law of Love

July 11, Fifth Sunday after Pentecost. Revelation 21: 21-27; Matthew 5:43-48.

Here is one of the finest opportunities for a most unique sermon. "Hate Is Poison" would be a good subject. "Sand in the Machinery of Life" is another good subject. Hatred and its lesser brothers of resentment, jealousy, and enmity are the worst kind of disease. Most people do not realize that the one who hates is injured much more than the one who is hated.

In chapters 5 and 6 of *Is the Kingdom of God Realism?* by E. Stanley Jones (Abingdon Press, $2.50) one will find plenty of resource material for a most effective sermon on this subject. You will find the outline to be:

1. Love and hate.
2. Fear and faith.
3. Self-centeredness and unselfishness.
4. Guilt and moral righteousness.

You will emphasize:

1. Hate is murder.
2. Hate is poison.
3. Anger and resentments give rise to positive diseases.

For the theme of this Sunday, the best service that I can render you is to persuade you to read Jones's book mentioned above.

Doing the Will of God

July 18, Sixth Sunday after Pentecost. Zechariah 8:3-5; Matthew 7:21-27.

The whole emphasis here is on doing the will of God—the contrast of profession with practice. When a physician and a preacher were arguing over which had the harder job. the physician finally "struck a homer" when he said: "I know that it is harder to practice than it is to preach."

There is a place for worship, but if worship is to have worth (which is its root meaning) it must lead to work. Once I heard Oscar L. Joseph say: "The chief thing is not to use the name of God, but to experience the fact of God."

There are ways of finding out what the will of God is. We may not know every detail, but we may know the trunkline and which way his arrow points.

The man who knows the will of God and does it not is like a foolish man who builds his house on the sand. His religious life topples over.

Jesus placed great emphasis on doing. The rich man was not condemned because he was rich, but because he did nothing about the need at his gate. The one talent man was not condemned because he had only one talent, but because he did nothing with the talent he had. In the scene of the Great Judgment the lost are cast out not because of what they did, but because of what they failed to do.

The vineyard of God is one in which we are supposed to work rather than simply to bask in the sunlight and feast from its fruit.

The Will of God is a little book by Leslie D. Weatherhead (Abingdon Press. 50 cents) that will be most profitable reading in preparation for this subject.

Virtues of Noble Living

July 25, Seventh Sunday after Pentecost. Philippians 4:8-9; Luke 2:40-51.

Noble living has its roots deep in the soil of truth, honesty, justice, and purity. These virtues are incarnate in the life and order of the universe, and anything at variance with these is at variance with the laws of the universe and the purposes of God.

Honesty, justice, purity—these are fundamental virtues. Truth is the foundation of all virtue; not just the mere facts about the world or things, but the truth the psalmist described as being "in the inward parts." What can we say about this kind of truth?

Truth never contradicts itself. The truth of the age of rocks does not contradict the truth found in the Rock of Ages. Religion has nothing to fear from true science.

Truth is man's friend, and never his enemy. It abounds with freedom. "*You will know the truth, and the truth will make you free.*" Truth is an inner light that drives away darkness, superstition, distrust, fear, and all things that have been the age-long enemies of mankind. To be afraid of the truth is a sure sign that it does not abide in the heart and life.

Truth cannot be divided. Fidelity and infidelity do not live in the same person. You cannot climb the ladder of noble living on a half-truth; there is no such thing.

Truth is its own light. Truth asks nothing but a chance. If it is given a chance to burn in a person's life it will be its own reflector.

The character of truth as it works itself out in human life is fidelity, steadfastness, and sincerity. These virtues are eternal in principle. Running contrary to these virtues has left its scars upon our lives, and upon the social, economic, and political order.

If a person will build his life upon the foundation of truth as it is found in Jesus Christ, all space will be open to him. The way of truth as it is in Christ is the open way; the way of light and life; the way of lasting achievement.

Such is the drift of the thought I would undertake to develop.

God's Care for Us

August 1, Eighth Sunday after Pentecost. James 1:5, 17, 22-25; Matthew 6:26-30.

Here we have three great themes. Why such a mixture as this if they are to go into one sermon? There is no general heading that will cover them adequately. We are impressed with this multiple emphasis all through the Scriptures suggested in the Book of Worship.

One scriptural thought is enough for any sermon. If other Scriptures are to be used, they should be supplementary to the main text and used as illustrations of the one text. It is strange that often the Scriptures suggested for this period do not deal with the same subject.

The three subjects by the Scriptures for today are:

"God's Care for the Individual."

"The True Source of Wisdom."

"The Blessedness of Good Works."

The first is in the Matthew reference, and the last two are in the James reference. Use either subject you wish, but certainly the one most needed in our time is "God's Care for the Individual."

People are lost in the crowd. The world is full of lonely souls. In my congregation of three thousand are over two hundred persons suffering all kinds of physical afflictions that shut them in from the world. There are also scores of good parents who have afflicted children. The cry that goes up from these broken hearts is "O, God, why?" The problem of innocent suffering needs an answer. How we need to bring to these dear persons the ministry of comfort, and to help them to believe in and to experience God's loving care.

Life Is More Than Meat

August 8, Ninth Sunday after Pentecost. 1 Corinthians 12:14-27; Luke 12:15, 22, 23, 29-34.

Our age needs to rediscover the truth in the lesson for today. We are tempted to measure life by wrong standards. We do not measure gasoline by the yard, or a piece of cloth by the gallon. There are certain standards of measurement by which different kinds of things are measured. So with life. When we measure life by its physical prowess, or its ability to get wealth, or even by its intellectual achievements, we are using incongruous standards of measurement by which life is not to be measured.

Life is more than the physical or material. To the man who lives on the physical level, material realities are the only realities. The main business of life is to have, to accumulate things. Preachers, poets, and artists are parasites on society. Anything that does not ring a cash register, or fill a barn or shelves or warehouses or stockyards, has no value. There are no values that cannot be estimated in dollars and cents. Many people in our day have become the victims of this materialistic philosophy of life. It is what we mean when we talk about national prosperity. We have deified the material.

Life is more than meat. We have been skeptical about life's greatest reality. We have not doubted that a man cannot live without bread, and we have gone after the bread with all our might. When reminded that there is something else necessary to life, we have retorted, "I don't know about that, but I know I must have the material things of life."

The deepest needs of life are spiritual. The deepest satisfactions of life are spiritual. These lives of ours are so wonderfully constructed, and so richly endowed that their ends cannot be met nor their high purposes realized on a material level.

Our spiritual progress has not kept pace with our material achievements. The future will have a different story to tell. The big things to be done in the future will be in the realm of the Spirit.

The Ministry of a Vacation

August 15, Tenth Sunday after Pentecost. Joel 2:21-29; Mark 6:30-43.

Jesus was a hard worker. Working with people, visiting them in their sickness and troubles, counseling with them, meeting different personalities and having to deal with each in a different way is the most exhausting work than anyone has to do. Jesus got physically, mentally, and emotionally tired as anyone would working with people. He needed rest as anyone does. Jesus is the one who gave the quiet hour its eternal significance.

Jesus lived in a simple age compared to ours. If he needed to take time out for rest, how much more it is necessary in our day of endless demands made upon our time. Someone a few years ago estimated that the American people used four million pounds of aspirin annually. That gives indication of the size of our headache and nervous frustration caused largely by busy, hectic living. It has been said that monkeys go crazy in our zoological gardens watching the antics of the people on the outside. I asked a Polish girl in my congregation what her first impression of America was and she said, "The rush and hurry of everybody. You are too busy to be friendly."

The annual vacation is a necessity for everyone who works at a steady and regular job. Big business recognizes this and requires its employees to take off a certain period of time each year. A vacation should be a change from the regular routine, and it should be so spent as to be recreational.

Many churches do not realize how important it is that their minister be given time for travel and study, and relaxation away from all pastoral duties. The minister comes back to his congregation refreshed in body, mind, and spirit, and the benefits the congregation derive from the minister's new energies are much greater than would have been by his stay on the job those few weeks.

Church school teachers should have a month off from their duties. It might be advisable to close the entire Sunday school for the month of August and the first Sunday in September. With good publicity for the opening of activities on the second Sunday in September the gains will be immeasurable.

We are so constituted that we cannot keep up the year-round pace with the same things day after day and week after week without losing in momentum. We run down. The break for a few weeks brings us back ready to make a new start.

The Great Physician

August 22, Eleventh Sunday after Pentecost. 1 Thessalonians 5:16-24; Mark 1:29-39.

Faith is the greatest medicine in the world. Faith will not cure everything, but it will keep one from being afflicted with many things. The doctors are telling us that a great percentage of their patients would never need to come to them if they practiced the fundamental principles of religion.

Anxiety, fear, and a sense of guilt make people sick. We are accused in America of having everything except the real thing—peace of mind. The lack of peace of mind is the cause of much of our illness, and certainly of our mental breakdowns. Let me again refer the reader to chapter 6 in E. Stanley Jones's book, *Is the Kingdom of God Realism?*

Jesus is the Great Physician, not that he performs miracles to heal, but that faith in his God and the practice of his principles of love, sincerity, purity, and self-giving service make life whole. The way of Jesus is the way of life. The Sermon on the Mount is not just an idealistic dream, but the only realistic way of life. Following Jesus is to obey the laws of the kingdom of God written in our very constitutions. To go against these laws is to suffer. In his will is our peace and health.

There is healing through prayer. Again, it is not a miracle; it is in keeping with a fundamental law. Prayer is a spiritual law—as much a law as the law of gravitation or any other law we know. Prayer is co-operation with God. Many things God wants to do for us, but he cannot unless we co-operate with him. In prayer we bring ourselves into that co-operation. The result is healing to our bodies, minds, and souls.

WORSHIP

Good Music for the Small Church

By CLAUDE A. WARD

Drawing upon his long experience as a choir director, Claude A. Ward discusses solutions to some of the problems found particularly in churches with less than 150 members. Now in charge of the Circuit Rider bookmobile of The Methodist Publishing House, he has visited many churches and discussed music problems.

EVERY service of worship, whether in a great cathedral or in a small chapel, must include music. It has become a traditional "necessity" to open the service of worship with a hymn of praise and adoration, and usually close with a hymn of dedication or high resolve. What transpires between these two points is usually contingent on the degree of development which the church's musical program has attained.

The exact definition of a "small" church is extremely difficult. Many numerically small churches will have better musical programs than those with two or three times as many members. By the same token, I have recently visited what would certainly be considered a "large" church by statistical standards, yet the choir loft revealed only eight persons as "the choir."

For our purposes, then, we will arbitrarily assume that a "small" church is one with one hundred and fifty members or less, with a chapel-like structure and extremely limited financial resources. A careful perusal of statistics will, I believe, reveal these to be the majority in our Methodist denomination.

In such a church, where the minister is probably the only salaried person, the success or failure of the musical program will probably depend largely on him. Not that he is expected to furnish the direction, although that has been done. But the degree of enthusiasm with which he approaches the problem will largely determine its outcome.

If he is determined to have some kind of choir for his services of worship, he will either convey that determination to his people by suggesting a music committee, or he will himself assume the responsibility for promoting the program. Certainly the committee method is preferred, but often a dynamic personality can accomplish much more than a "cold" or "lukewarm" committee.

Where will the pastor or committee turn to find leadership? First they will survey every possibility within the church, finding those persons who in their high school or college days were either members of choirs or glee clubs or who had some semblance of formal musical training. If a person can be found who is willing to assume responsibility (although the individual confesses a lack of technical knowledge), they are well on their way. It is at this point where some agency of the church should be ready to assist this willing individual, as we are now doing in leadership training schools in the field of Christian education.

Since such assistance is not available, there is a helpful book entitled *The Amateur Choir Director* by Carl Hjortsvang (Abingdon Press, $1.50) which will give basic fundamentals. In all probability the local high school music instructor would be willing to assist this individual with some helpful suggestions.

Also the director in a nearby larger church would probably be willing to help in such a situation. Personal initiative on the part of both the individual and the pastor or committee will determine the amount of guidance that will be received.

If no such person manifests the necessary interest within the congregation, it is sometimes possible to secure a director from a larger church who can come in on rehearsal nights and train the group for the Sunday services. This will require a very good organist or pianist to follow through on the suggestions and instructions given at the rehearsal. Certainly this method is not ideal nor should it be regarded as permanent.

Often after such a plan has been started, however, someone will volunteer to take over the Sunday direction, still under the guidance of the outside instructor; and thus the problem may finally be resolved to the satisfaction of all. Certainly the visiting director will not want to continue such an arrangement indefinitely, for it is most unsatisfactory from his standpoint.

Leadership will, of course, be of no avail without a group of persons to direct. Here again the minister will play a large part in lending his enthusiasm to recruitment of choir members. His personal acquaintance with most of his congregation will enable him to extend an invitation to those whom he feels will qualify to sing in the choir.

Both the minister and the choir director will do well to remember that high school young people receive excellent choral training. He should en-

deavor to enlist those of this age who are sufficiently matured in their attitudes to be of benefit to the group. (If the church is located in a college town, these students will also be very helpful.)

In all this, it should be remembered that we will not worship at the altar of numbers. Ten persons who are dedicated to their job and will take direction are much more valuable than fifteen or twenty, half of which are only "bodies" and not "singers." Even in this situation it is not amiss to "invite" persons to join the choir, rather than to extend a general invitation to the congregation from the pulpit.

Choir membership, whether it be in the cathedral or the chapel, should be regarded as a high privilege, an assistance in the leading of lives to the throne of God. Such dedication will make for inspired singing and meaningful worship.

Unless I have been grossly misled, these small churches will usually find little or no money with which to purchase music for the choir's use. This will pose another problem to both the minister and the director, for one of the first requirements in maintaining a choir's interest and loyalty will be in having music which they will enjoy singing and which may even challenge their abilities.

There are several possible solutions to the problem. The first will be to select from *The Methodist Hymnal* certain selections which are not generally used for congregational singing, and present these as anthems. There is nothing undignified or artistically degrading in using hymns in this way. A resourceful director will vary the stanzas, using a descant, three-part women's voices, unison, or male voices.

This is also an excellent medium for introducing new hymns to the congregation, with the minister giving possibly a brief sketch on the lives of the author and composer. Such a presentation should be followed up by having the congregation sing the hymn on the following or subsequent Sunday.

Another possible source for music will be a nearby large church which has a well-stocked music library. Usually such churches have a large number of selections they no longer use, or which are infrequently used. Some of these will, of course, be too difficult for the small choir. However, many will be usable. Here again the larger church should step in and organize district or subdistrict libraries of music so that many small churches will have access to good sacred music at a nominal cost.

At the risk of sounding "cold" and "mercenary," it is not amiss at this point to give brief consideration to the matter of finances in connection with the musical program.

At the outset let me state that it is my firm conviction that every church, large or small, in excellent or precarious financial condition, should include in its budget some amount for music. To fail in this responsibility is to admit that the church can afford only "half" a service. No finance committee or official board would attempt to operate a church without the utilities—these are considered "necessary" expenses. Yet all too often the last item to be considered is one for music.

Such an expense is too frequently placed in the category of "frosting on the cake" or an "unnecessary extra." It is not undignified to offer the organist and/or choir director as little as one dollar a Sunday, if it is all the budget will allow. Even this meager stipend will indicate to those persons who will of necessity devote from three to five hours a week in rehearsal and service that the church is not asking for charity, but has a willingness to render the "workman worthy of his hire."

Let me add a "postscript" to the matter of finances by sounding a loud note of warning. One church in which I served found the finance committee and official board adamant on their refusal to increase the church's musical appropriation. Thereupon the members of the music committee canvassed the membership and secured individual subscriptions for the support of the musical program.

As the major recipient of these funds, I was in no position to object to the method. Yet I saw in such maneuvers a very dangerous practice which could eventually result in an almost total breakdown of the church's financial structure, if this method were carried into other areas of activity.

Had these individual contributions been channeled through the proper functions of the church's finances, the entire budget would have been materially strengthened, and the "fatalistic" attitude of that particular official board been partially allayed.

If, so far, our optimism has "carried us away" and our small church has been unsuccessful in securing either a choir director or a choir, what then? Unfortunately, the solo "special" will be the only alternative. I use the word "unfortunately" because it is my firm personal conviction that solos are out of place in a service of "corporate" worship.

Occasionally, if a particular solo is sufficiently significant that it will have a distinct meaning to the general theme of the service, it would then be permissible. But when there is a choir in the loft, it is unfair to the remainder of the choir not to have a part in the corporate service of worship.

Under the circumstances in question, however, the solo is our only solution. Even then, I do not believe it is necessary to have a solo "special" every Sunday. In all probability the solos will be more acceptable to the congregation if they are fewer in number but better in quality or significant in their textual application to the general theme.

Here again neighboring churches would probably be glad to give some of their aspiring soloists an opportunity to serve in the smaller church. Such co-operation will also serve to strengthen the relationships between the small church and some of the larger congregations in the surrounding area.

The matter of organist, or pianist, was purposely avoided earlier in the discussion. This responsibility is one which will continue from Sunday to Sunday with calendar-like regularity. For that reason the dependability of the person or persons fulfilling the service will be most important.

There is nothing so disrupting or disheartening to the minister than to come to the beginning of a service of worship only to find that there is no one to play the organ.

This is not an uncommon occur-

rence in the small church. Whether remunerated or volunteer, this person should be imbued with the responsibilities involved, not only to the minister, but to the entire congregation. If it is possible, two persons might well assume the position, thus dividing responsibiilty, but making doubly sure someone was always on the job. Such person or persons should realize the importance of the music played before the service begins, making sure that it is of sufficient spiritual quality to suggest a transition of the worshiper from the secular world to the point where he approaches the throne of God.

All in all, the organist has almost the entire responsibility for the success or failure of the service of worship, especially if there is no choir to assist. It is for this reason that every precaution should be taken that this position be filled by a person who is a consecrated Christian, with a keen sense of the spiritual progression which is experienced (or at least should be) in every service of worship.

If all else fails, a resourceful pastor might secure the loan of a record-player and the use of a few good recordings and use these for this prelude, offertory, and postlude. Unfortunately, the possibility of suitable material in this area is extremely limited.

Here again is a field where the larger church might perform a most valuable service by developing recorded service music which could be used not only for small churches, but in outdoor situations and like instances where it would be impractical to use an organ or piano. Such mechanical methods should not be considered as permanent.

Much that has been said here could well apply to any and all churches, large or small. Simplicity need never be "cheap." Much of the great music is in the public domain (free of copyright). It must, however, be used with care and discretion. The preceding discussion is devoid of any development as to methods or techniques. Only the suggestions for a musical program in small churches have been offered with the hope that it may open up hitherto untrodden paths.

Music and Unity in the Worship Service

By GEORGE BRANDON

The aim of church music is to create beauty and glorify God, and the opportunity is as great in the small church as in the large one, writes the director of music, First Presbyterian Church, Burlington, N. C., continuing our series on music.

NO MATTER how large or small a congregation may be, the basic purpose of its church music must be to heighten the experience of corporate worship. Certainly church music may have various secondary values, but if the music has not as its chief purpose the reinforcement of corporate worship, then it is not really church music, but simply music in church—which is something quite different.

In our services the music often fails to justify itself because we forget that it has this potentiality of becoming an integral part of public worship. We tend to ignore its true goal, and are content when it merely attracts attention, provides pleasure, or builds morale; or else we cease to expect anything of it at all.

Why are we so prone to become complacent or opportunistic about church music? The fundamental reason, it seems to me, is that when we try seriously to make music a vital, organic part of the service, we immediately become involved in a variety of difficult problems which have no simple, clear-cut solutions.

We are forced to make countless choices between one possibility and another, with no certainty of having made the right choice. We are forced constantly to compromise between our theoretical, ultimate ideal and the actual, immediate needs which confront us; we are forced continually to adapt our concepts and practices to ever-changing circumstances. Being enmeshed in these recurring problems puts a great strain on those who really try to make church music a meaningful part of the worship of the congregation.

Consequently it is not surprising to discover that many people no longer make much of an attempt at solving the problems of church music; they have been worn down by the unceasing struggle week after week to find the best solutions. They have given in at last to the conflicting pressures, and have let the music fall far short of its intended goal.

In a smaller church such a failure of the musical part of worship is likely to be painfully apparent. In a large, well-to-do, professionally staffed church it may be possible to maintain some semblance of a vigorous musical life even when the true goal has been abandoned and the spirit has all but ebbed away.

But in the usual small church when the inner vitality begins to sag, the music reflects the fact unmistakably. No flood or organ tone compensates for the silence in the pews; no professional singers cover up for the irresponsibility of the choir; no oratorio performances or organ concerts divert attention from the musical poverty of the regular services of worship. When a small church is suffering from a musical depression, anyone can tell it immediately; for the small church has not the resources for putting up an impressive front to cover up.

Yet a small church may develop just as worthy a program of worshipful church music as can be found in the very largest church. The secondary features of musical activity in the parish may have to be curtailed, but the vital core—the use of music for the enhancement of public worship—is just as possible and just as

necessary in a little congregation as in a big one.

Indeed, the very simplicity of a small church's program may bring the whole matter into sharper focus and almost force the people to put the primary emphasis on music as an integral part of public worship, and thus make it easier to develop a healthy church music program.

In any case, the success of church music depends not at all on the elaborateness of the organization, the complexity of the materials, or the caliber of the performers. In any situation the requisites of good church music are such intangible personal qualities as good taste, insight, and concern—upon which the large church has no monopoly.

Here let us consider the most primitive framework within which church music is likely to be used; let us imagine what would happen if a dozen or so people were to gather in someone's home for worship in a new community in which there were as yet no organized congregations. In that home there would be none of the usual trappings of church music—no choir, no organ, no vestments, perhaps even no hymnals; but music could be used to enrich the service, or it could be misused so as to detract.

If we were to make the music in this service successful, we would have to look for the right answers to questions in three general areas: (1) the over-all integration of the music into the total worship service, (2) the choice of *which* music shall be used, (3) the methods for preparing and performing this music.

1. For example, should the service be treated as a small-scale version of what most churches have at eleven o'clock each Sunday morning, or would it be more effective to cast it in a less formal mold, in keeping with the nonchurchly surroundings? If it were to be an informal type of service, would it be more effective to follow the pattern of the prayer meeting, or would some more-or-less experimental procedure along the line of guided meditation be more meaningful?

In any case, should there be an attempt at formalized group participation in unison prayers, a responsive reading, the recitation of the creed, the singing of hymns, and so forth? Or would these seem artificial in a domestic setting? Or, on the other hand, are these very items the things for which people come together?

2. If some sort of prelude seems necessary, could phonograph records be used effectively? If so, what type of records? Should it be music of a churchly character (organ, perhaps), or would the nature of the occasion call for something less conventional? If the piano seems more suitable, what type of music should be played? Something from the concert and recital repertory, or something less "pianistic" and more liturgical?

If hymns are to be sung, what hymns can we find that actually are familiar to all the people in the group? Which of these familiar hymns will be the right hymns for this particular service? Would the doxology be suitable to close with, or would something else be better? Why?

3. If we are to have group singing, should the people stand during the singing or stay seated? Would the unusual nature of the surroundings have any influence on our decision? Should we sing all the stanzas of all the hymns? If not, which stanzas should we sing? Which ones logically can be omitted?

Should we sing each "amen"? Why? How much of each tune should be played over as an introduction to the hymn? Should we follow the same procedure as in a normal church service? Why? If we are to use the phonograph, what is the best location for it? Where will it sound best? How can we make it unobtrusive?

In every service in which music is used, whether it be in a great city church or in a crossroads chapel or in someone's living room, those in charge of the music need to make numerous decisions such as these we have considered.

Such an approach to church music may seem exceedingly unglamorous and uninspiring. It may seem to propose a task which is drab and difficult, with no possibility of results worthy of our effort. Perhaps we feel that in a small church the worship music never can rise above the merely tolerable, and that it is foolish to get excited about it.

Yet the worthiness of an act of worship is not to be measured in terms of publicity and prestige. The value of a work of art is not to be measured in terms of glitter and pretentiousness. The most simple service may have both spiritual and esthetic significance if it is planned so that its various parts combine to form a logical and emotionally satisfying unity.

Such a service, no matter how humble, may as nearly approach perfection as an imposing festival service on the most grandiose scale. If we are truly seeking to create beauty and to glorify the name of God, we have as great an opportunity in the small church as in any large church.

Articles on Music

In a series of articles on music in the church, the following have already appeared:

"A Choirmaster Speaks to Ministers," by Austin C. Lovelace. April, p. 20.

"Music in the Church School," by Marguerite Hazzard. May, p. 25.

"Participation Is the Key," by W. Robert Morrison. May, p. 29.

Two articles in this series are in this issue:

"Good Music for the Small Church," by Claude A. Ward, p. 16.

"Music and Unity in the Worship Service," by George Brandon, p. 18.

An article by Ruth K. Jacobs on the children's choir will appear in an early issue.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with someone seeking help. This one concerns a conflict between a man and wife complicated by other family problems. Evaluation by our consultants follows the report of the call.

Marital Difficulty

Introductory Remarks: Mr. Angle is a man in middle life. He is married to a woman who is sensitive and highly emotional. She tends to be a tyrant in her home life. There are two daughters, one married and living away, the other attending one of our large universities.

He is a kindly man but he is without confidence in his own opinions. He allows his wife to run over him, not only in family life, but also in business.

Mr. Angle has lived a very active life. He has owned a farm, carried on a business as a cattle buyer, and has served as a butcher and grocery store proprietor. This has necessitated long hours of work.

The major part of his time has been taken up with the store. Both he and his wife have worked hard at it and their home life has been sadly neglected; they have had no social life, and church life has been limited to writing a check. Their married life has been on the verge of a breakdown for a number of years, but for the sake of the girls and their sense of the wrongness of divorce, they have held on.

They have spent all their energies on the store, opening on Sundays as well as week days. By their attitude they have forced other stores to keep open as well. Money seems to be the controlling force in their lives and they will do anything for an extra dollar. It has cursed their lives because they think they can buy their way.

The First Call

Mr. Angle came to me one evening and said, "I've got to talk to someone. I'm going crazy."

Minister. I'm very glad you came. I hope I can help. What seems to be the trouble?

Mr. Angle. My wife is driving me crazy. She is constantly nagging me from morning until night.

Minister. For what reason?

Mr. Angle. I don't know. She is continually underrating me before our children and other people, as though I were without feelings or respect.

Minister. Why does she do this?

Mr. Angle. She wants me to be like the doctor and other community leaders and dress like them. She wants me to take an active part in the community like the others. Attend social functions, and run for the council.

Minister. How do you feel about it?

Mr. Angle. Since I sold the store we have no other income except the farm, stock buying and selling. I love my farm and stock, but my wife hates it. Yet she likes the money from it. I come home at night after spending all day in the open and I am very tired. It is hard to keep my eyes open, even to read the evening paper.

Minister. What is your wife's reaction?

Mr. Angle. She wants me to sell the farm and give up butchering. She is always nagging me about the house, too.

Minister. You have one of the best houses in the city.

Mr. Angle. Yes, I know. But she wants a new one. Like other people in our own age group.

Minister. Does she give any reason for her dissatisfaction?

Mr. Angle. She says she wants a modern house, with all modern conveniences.

Minister. But she already has those.

Mr. Angle. Yes, but she is not satisfied. The biggest mistake of my life was not building her a new house long ago. Last year I had the chance to sell the house for $8,000, but she would not let me.

Minister. How long has this nagging been going on?

Mr. Angle. For a great many years. It has been a hell on earth. No one knows what I have been through during these years. I go to bed night after night and pray I may never awake. Yet people think she is a wonderful woman. She plays the piano at the Eastern Star, is welcomed by her friends and has a prominent place. When she comes home, she is a devil gone mad. All the money we have accumulated has not brought us happiness. I would trade it with anyone, for happiness.

Minister. What do you think is the underlying cause?

Mr. Angle. Her mother told me she had had a shock while pregnant with my wife. Her small son was scalded to death. So when my wife was born she was highly nervous and hysterical.

Minister. Do you think prenatal influence can affect a child?

Mr. Angle. I am sure of it. You cannot tell me that prenatal development is not affected by such a shock. Her mother is like her, hysterical and nervous.

Minister. It may be that she is in need of medical treatment.

Mr. Angle. She is not in good health. She has a weak heart and is liable to drop dead at any minute.

Minister. Do you think her physical health is responsible for her mental quirks, moods, and depression?

Mr. Angle. I don't know. (*He looks at watch.*) Well, I must go.

Minister. Maybe the only thing to do is to humor her, be kind, sympathetic, and understanding. She is sick and needs help.

Mr. Angle. I don't know. I dread going home. (See Summary A)

The Second Call

The next time I saw Mr. Angle was in an informal visit in the post office. When I saw him I said, "Hello! How are you coming along?"

Mr. Angle. Oh, you have no idea what I am going through. It's hell on earth. I wish I were dead. It's getting worse. Things haven't changed a bit. I am going crazy. I have tried to humor her, be kind and sympathetic, but it doesn't make any difference. She's a tyrant and a bear. I got up this morning and got my own breakfast so as not to disturb her. I love bacon and as soon as I put it on to cook she got up and told me to take it off because it smells up the house. So I had to go without.

Minister. You mean she wouldn't let you have bacon for breakfast?

Mr. Angle. Yes.

Minister. I am afraid you are far too lenient. Why don't you assert yourself? There is no need for you to be treated

like that. Have you no rights of your own?

Mr. Angle. That was the beginning of the day. I have done my best to give her all she wants. I have worked hard, provided money, and she is comfortably off. I bought a car for her and anything she wanted. She has a banking account and I have signed over everything. We have a combined banking account, but it hasn't helped. She wants more and more, and is never satisfied.

I have provided my daughter with $5,000 for school expenses, but she keeps drawing on my account.

Minister. Why don't you put your foot down?

Mr. Angle. I told her she must stop it, but her mother sided with her and said she must have the benefits of an education and social life to the full. My wife has done the same with our eldest daughter.

Minister. In what way?

Mr. Angle. By sending her money and buying her things.

Minister. Why should she do that when your daughter is married and has a wealthy husband?

Mr. Angle. Because she wants to make up for what we couldn't do when she was at college. She only had a couple of years education and then had poor standings.

Minister. You find it rather expensive, don't you?

Mr. Angle. Yes, it is crippling our finances and makes me work harder to make up. Sometimes I think they only want me for the money I provide.

Minister. Do you really mean that?

Mr. Angle. Well, it seems that way.

Minister. Haven't you spent too much time on business and acquiring wealth at the expense of your faith in God and service to the church?

Mr. Angle. Yes. I know I haven't lived right. I've put material things before God and I have been wrong.

Minister. Why not start life afresh, with the help of God?

Mr. Angle. There is no hope of that. I have let this go too long I am too set in my ways.

Minister. There is always hope even when things have gone beyond man's help. It is found in Christ. Why not turn to him in repentance and ask his forgiveness?

Mr. Angle. I shall try. (*Silence for a few minutes.*)

Just when I thought I was getting some place, he began to talk about more problems of wife and family. This has happened every time I have got near the climax. I tried to bring him back, but his problems are greater than God in his mind. (See Summary B)

The Third Call

The next time I saw Mr. Angle was after an official board meeting.

I had at last got him to the place where he and his wife were coming to church—off and on. At least I had given him a chance to divert some of his interest to church service. He was on the board of stewards and had much to contribute.

Following the board meeting he waited until all had gone and then poured out his tale of woe.

Mr. Angle. I simply must get this off my chest. My daughter has had a row with her mother over her going out with a Catholic boy friend. We had the worst commotion in our house tonight that we've ever had. My daughter has been going out with this Leroy Thomas boy for some time and tonight she talked of getting married. We nearly lost all patience. I said, "Your mother and I have been very patient with you. We have reared you in a nice home. You have not wanted for anything and now we are spending thousands of dollars a year on your education so that you might have a chance and a future. Now you want to throw it over and be married to a kid who has no means of support except the G.I. allowance. A cheap, common farm boy, uneducated and a nobody. You will have to live in a trailer house."

Minister. What? Leave school and live in that overcrowded section?

Mr. Angle. Yes. She'll never take it. She's had too many home comforts.

Minister. You knew he was a Catholic and she a Methodist?

Mr. Angle. Yes.

Minister. Did you try to squelch it before it became serious?

Mr. Angle. I did, but my wife encouraged him to spite me. She allowed him indoors, to stay overnight, and made him welcome.

Minister. Did your wife know how you felt about this?

Mr. Angle. Yes, but she has belittled me so much that my word did not amount to anything. It is two years since they started going together.

Minister. Has your wife's attitude changed?

Mr. Angle. Yes, now that it is too late, she sees her mistake, but hates to admit I was right.

Minister. In what way has she changed?

Mr. Angle. Well, she swears that if she marries this boy she will never speak to her. She will disown her and not give her any inheritance.

Minister. Is that wise?

Mr. Angle. No.

Minister. How do you feel?

Mr. Angle. She is my own flesh and blood and I would not disown her. As long as I have a nickel, it is hers. I will stand by her.

Minister. Hmmm.

Mr. Angle. They don't speak except to quarrel. The girl is hysterical and swoons and her mother has a heart attack. The house is in a commotion. It is enough to drive a man crazy.

Minister. Uh, huh!

Mr. Angle. I have told her it is not fair to throw her life away, and thousands of dollars and see nothing for it. She is so sex crazy. Always phoning up next day, writing to him every day.

Minister. When did she begin thinking of marrying?

Mr. Angle. This summer, since coming home from the university.

Minister. Does Laura do anything during the summer to support herself? Does she have a job?

Mr. Angle. Why, no. She just sleeps late and does what she wants. Goes to the movies with the boy.

Minister. Is it healthy to let her loll around. Subject to embraces and kisses. if nothing else?

Mr. Angle. I suppose not.

Minister. It is reasonable to suppose that with overstimulation night after night by her boy friend her appetite for sexual things relative to marriage be increased.

Mr. Angle. I can see that now. We have allowed her too much liberty, but it is too late now. We must suffer the consequence.

Minister. It is not too late to help her see the complications of marriage and sex life. I have here a book you may take along with you. It was *Mastery of Sex.* You can remedy the situation. She is an intelligent girl. If you try to help her to see marriage from the Thomas boy's point of view she may change her mind. I will give you some materials on the matter.

Mr. Angle. I'm afraid it is all our fault. We have made a mess of our lives and our children's. . . . We have not lived right.

Minister. But you can start afresh. by the help of God. Why not try his way?

Mr. Angle. I will try.

Pastor's Comments

Since that time he has been attending church spasmodically and has encouraged his wife to attend. The family condition is the same. I believe he knows the way back, but he has been in the

slough of despond so long that it is hard for him to get back. This case is not yet complete, as I have been away so much of the time at school.

Summary A. Mr. Angle is desperately in need of spiritual help. He has neglected his devotional life and made the dollar his god, and material things his goal, in an attempt to meet the demands of his family. Now he finds that these are not enough.

This case was more or less introductory in which the man sought to acquaint the pastor with some of the details of the case. In subsequent visits more of the tragedy of this home was revealed.

Summary B. In this interview I felt disappointed and frustrated as I did not seem to be getting at the root of the trouble.

Evaluations

AN ANALYSIS of the situation of Mr. Angle is difficult for two reasons: (1) We have only *his* report as to this family conflict. (2) We have this report through the eyes and ears of the minister who reacted to the man on the basis of his own feelings if he were in a situation exactly like the one in which Mr. Angle says that he is in.

Oates

Nevertheless, the conversation of Mr. Angle reveals several obvious problems: (1) He has not been able to keep up culturally with the advantages that his increased income and the increased education of his family have brought upon him. As a result he feels quite isolated, misunderstood, lonely, and unappreciated. He senses that his presence is both security and embarrassment to his wife and his daughters.

(2) The conflict in parental training has produced an autocratic and rebellious reaction in the daughter, which in turn produces more rebellion and conflict between husband and wife.

(3) The man himself is under such severe anxiety that he fears for his sanity and despairs of any wish to live. His desperation seems to be more than just the chronic complaint of a "griping" person who wants to have his way. It seems to be taking the form of panic, upheaval, and a frantic clutching at the minister for a ground of communication and understanding that will keep him from losing his balance altogether.

Apparently the minister in this situation is a student pastor inasmuch as he says he "has been away so much of the time at school." This qualifies anything that he did for two reasons: (1) He is not on the church field long enough to develop a carefully planned counseling relationship to Mr. Angle.

(2) Apparently this is the first sort of experience of this kind the pastor has had, or among the first, at any rate. Counseling on a "catch-as-catch-can" basis such as a student pastor has to do is difficult for even a very experienced person, and much more so for a man who is not so experienced.

The minister has the advantage, apparently, of a very dependable relationship to Mr. Angle. The man kept coming back with the problem again and again, although he did not seem to agree within himself with the interpretations that the pastor gave. He sought to carry out the wishes of the pastor with reference to joining into the life of the church a bit more faithfully, even though the pastor did look upon this as one would a hobby, that is, to divert one's attention from unhappy marriage problems. The minister succeeded, to some extent to say the least, in his primary objective: getting the couple to be more active in the church.

The pastor did not "hear the man out" on the first interview, but moved in with the suggestion that the man be more sympathetic, humor his wife, and so forth, because she was sick. This is a snap judgment based upon inadequate knowledge of the wife, and probably arising out of the way the minister himself would treat his own wife if *she* were sick.

This advice is contradicted on the second interview with the suggestion that the man "should put his foot down," and a sort of "man or mouse" questioning takes place. On the third interview, a similar approach is suggested as to the way the man should deal with his daughter. Nevertheless, the pastor misses the major reality the parishioner is trying to get across to him: he does not have a sense of self-confidence at all, his ego is bruised to bleeding, and his sense of personal adequacy to deal with the whole problem is in bad repair.

The pastor is moving on the assumption that Mr. Angle has his (the pastor's) resources with which to deal with the problem and is putting Mr. Angle in his own place rather than putting himself in Mr. Angle's place.

The pastor misjudged the extent of the unhappiness of this family both in terms of its nature and its depth and gave superficial suggestions depending upon his own feeling as to whom to blame. He used no planning at all in dealing with the situation, but waited until it broke in upon him by chance three different times: once on an emergency visit from Mr. Angle, once upon a chance visit in the post office, and once upon a chance contact following a meeting of the board of stewards.

If in the beginning the minister could have suggested that the situation called for careful attention and had made a further appointment at a later time to see the man under more ordered conditions, he would have meant much more to the man than simply leaving it to chance after having given a snap judgment after a very brief casual contact. This is not to say that the pastor should have forsaken his casual contact in behalf of formal appointments. It is to say that these contacts should be augmented by formal appointments, also.

Again, if the pastor could have asked the man to see his doctor and get some advice from him about his own and his wife's health, he would have made a more practical and tangible suggestion. Likewise, if he knows the family doctor himself, he might check with him as to any suggestions he could offer him as a minister in dealing with the problem. After all, the man has said several times that he thinks he is going crazy, that life is not worth living, and so forth.

Again, if the pastor could have, on a second prearranged interview, asked Mr. Angle about the possibility of getting Mrs. Angle to come to see him, the pastor, he would have gone far in getting a more balanced view of the whole situation. If the wife would not come to him, and if she really was sick, the pastor had a right to visit her as a sick person. This would give her an opportunity to "open up" *if she so chose to reveal her problem to him.* Likewise, he had casual access to the daughter and could provide a secure friendship for her in the midst of the bedlam and confusion.

In the event that he should begin dealing with both the man and his wife, the pastor would be wise to perceive his task as that of encouraging a better communication between the couple rather than that of quoting them back and forth.

The use of the appeal to a greater faith in God and service to the church appears to me to be quite premature and somewhat defensively placed by the minister. The minister was much like Job's counselors who told him, in effect, that if he had been more faithful

to God, these things would not have happened to him. The man admitted that he was wrong, but I rather feel that this may be because he valued the minister's friendship and did not want to lose the last shred of peace and understanding that he had been able to find anywhere.

This again indicates that in spite of technical mistakes this pastor had a natural relationship that will take a lot of mistakes. A professional counselor relationship would have been much more fragile and less rugged than this one was.

At this point the pastor would have done much better to have "drawn out" the dawning sense of unworthiness: "Sometimes I think they only want me for the money I provide." Instead of saying: "Do you really mean that?" and then changing the subject to "Haven't you spent too much time on business . . ." and so forth, he could have better said: "Let me see if I understand the way you feel. . . . You seem to want to be loved for your own sake rather than for whatever financial security you can afford your wife and daughter. You work hard and give them all these material things, but you can't seem to buy your way into their affection, and this has a way of killing your affection for them. This really makes you mad at them. Am I anywhere near where you are?"

The crux of the matter is this: Mr. Angle was reacting in a hostile fashion aggressively, and with some depression. He resented being "used" by his wife and daughter, whereas they ignored his judgment. If the pastor continued to push him into outward conformity to religious practices without the man being given the chance to work through these dark feelings he had toward those closest to him, it is possible that Mr. Angle might get the idea that the church and the pastor were just interested in him for what they could get out of him, too. The minister should try to avoid this.

In this way, the springs of repentance and insight may be sealed over permanently. But with a planned, sustained, and careful relationship over a longer series of interviews, the pastor could be of inestimable aid in lowering the man's anxiety to the controlling point, helping him clarify his purposes in life, and in gaining access to the resources of *agape* about which he had heard but of which he could not get hold.

—Wayne E. Oates, *Professor of Pastoral Care and Psychology of Religion, Southern Baptist Theological Seminary, Louisville, Ky.*

IN THIS case the pastor tried for too simple a solution too quickly. Mr. and Mrs. Angle never had a chance to really talk it out and get to their basic problems. There are a couple of general observations which demonstrate this fact. For one thing, I am afraid the pastor has an incorrect frame of reference in his own mind. He writes "Just when *I thought I was getting* someplace" or again "I *felt* disappointed and frustrated as *I did not seem* to be getting at the root of the trouble."

Warmer

It is not *I* (the pastor) who needs to get at the root of the trouble. It is Mr. Angle who needs help in understanding his goals in life and it is Mr. Angle who should be gaining his own insights. The pastor's frame of reference should be that of a counselor who is able to listen well while giving very little if any advice, in the faith that the healing power of God is at work in the life of the person being counselled.

Another general observation is that the pastor was not oriented in a helpful way to the family. At about the place in the first interview where Mr. Angle says, "I must go," the pastor should have arranged for an appointment with Mrs. Angle.

The second interview should have been with the wife. The need was for regular, weekly opportunities for Mrs. Angle as well as Mr. Angle to talk it out. In my judgment, any situation like this necessitates at least an hour a week with the husband alone and an hour a week with the wife alone. Otherwise, it is like trying to fly with only one wing.

Having made these two general observations, it might prove helpful to point up the places where particular questions and sentences could have been different in the three recorded interviews.

The first interview. At the very beginning Mr. Angle starts condemning his wife. Here the pastor should keep reminding himself that there are always two sides to family tensions like these and remain as noncommittal as possible. I believe the third question "Why does she do this?" shows that the pastor is too obviously accepting Mr. Angle's side of the problem at face value. It would have been better to remain completely silent and wait for Mr. Angle to go on.

Very soon after this, the discussion about the house goes from one pastoral question to the next each one of which carries sealed up within it subtle fuel for the fires of discontent. Some of the words which the pastor uses are symptomatic of this trend. It is unfortunate that he is the one who introduces such labels as "nagging," "moods," "depression," "mental quirks," rather than Mr. Angle.

The second interview. It may be that the case was already a failure before this interview; yet it seems to me that even here it could have been salvaged. The trouble in this interview is that the pastor starts giving advice. It begins with "Why don't you assert yourself" and "Why don't you put your foot down?" The point of no return is reached, however, when the pastor says, "Why should she do that when your daughter is married and has a wealthy husband?" Here it is that the pastor's identification with Mr. Angle is complete. From here on he feels, thinks and reacts like Mr. Angle toward Mrs. Angle. He is no longer a pastor-counselor but rather an oversympathetic friend.

Now the all too typical stage is prepared where religion is introduced as the last hope. (How many times we have all done this kind of thing would be very hard for us to admit.) We have taken an impossible approach. Then, when failure is "felt," in order to save our position as pastor, we say something like "Why not start life afresh with the help of God?" At least our deeper senses realize we have failed and that everything now depends on God's mercy alone, and that we are entirely helpless to do anything. This is "passing the buck" to God.

The third interview. By now the pastor's frustrations are such that he starts shooting from the hip at the drop of a hat. This is typified in "What? Leave school and live in that overcrowded section?" and again "But you can start afresh by the help of God. Why not try his way?"

We had better add that if the pastor had been successful in setting up a good counselor-counselee relation with both Mr. Angle and Mrs. Angle, religious resources could have been used in a saving way *after* the husband or wife had made the opening. God will always take care of this if we do not get in His way.

—George A. Warmer, Jr., *pastor of First Methodist Church, Oakland, Calif.*

Minister Interprets Missions

By AUSTIN H. ARMITSTEAD

The best source for missionary sermons is not books or magazines —though these may be helpful—but the missionary needs in your own area, according to the pastor of Center Moriches (N. Y.) Methodist Church, who has worked with agricultural migrants.

AS MINISTERS we can never expect others to believe in missions until we believe in missions ourselves. The churches most of us serve are in the community because some people at one time had a missionary zeal. We are ministers because of the outreach of the church—because of a minister, a Sunday school teacher, a member of the church, or parents. We are obligated to find the missionary possibilities for our church so that men in the future may look back to the church of this day as a missionary-minded church.

We need to believe in missions to the extent that we are as interested in this part of the program as we are in building an addition to our church, in improving the educational resources of the church, or even in getting an increase in salary for ourselves. There have been ministers who have not presented missionary needs because they have felt they would suffer financially if the people devoted more money to missions.

I believe a mission-minded church has possibilities for service it never realized before adopting missions. The strength of some of the sect groups has been based on the zeal of the people for spreading "their gospel." If our church is only a social institution, we have little to offer in the community because there are other institutions that have more resources available for this need alone.

Sermons of ministers seem to vary in three general directions when it comes to missions. There is the minister who preaches on missions almost every Sunday until the people are sick and tired of hearing of the missionary possibilities of such and such a country. This minister cannot understand how people can be indifferent to his message.

Then there is the minister who never touches the subject of missions in any way. No one can accuse him of presenting the needs of other people to the people of his congregation. He will not say anything that will make the people of his church the least uncomfortable.

Finally, there is the minister who saves his sermons on missions for the special days of the church year when the denomination's mission board suggests a drive for money and other help.

I believe the minister who will do an effective piece of work for the missionary aspect of the church will not be like any of the ministers described above. He will realize that the dynamic message of missions demands originality from him in presentation. Hackneyed stories with none of his own personality involved in the story will leave people in the same position: "I believe in supporting the church but missions is not for me."

I heard of a minister who used to devote part of his morning church service each Sunday to what he called "the missionary minute." As I understand it, he would tell a story presenting the mission of the church, not in terms of asking for money but presenting the various avenues in which missions can reach. Possibly this is a way in which we can bring in missions, but there is a danger here that we may tell that same mission story that was told by our predecessor because we use standard illustrations.

There are new places for securing the stories we need to bring out the mission needs through preaching. We can think of missions and pray about them as we prepare our sermons. We can read periodicals and good daily newspapers. We can listen to some of the mission leaders who speak at our conferences and other group meetings. We can spend some of our time reading good books and particularly biography. We can read through the communiqués from the mission board before filing them away in the wastebasket.

All these sources are helpful but the best source of all is to align oneself with a missionary need of your area. There is bound to be at least one special mission need within a few miles of your parish.

As an example, I have found the needs of the agricultural migrant to be particularly great in my area. As migrants work in forty of the forty-eight states, perhaps there are camps right at your back door and you have not realized it. There are many other mission needs that you may find in your own community. As a minister you demonstrate to the people of your church that you are not merely echoing the demands made to you by the higher echelon of the church but that you believe in missions.

Finally, the minister as a preacher and as a minister needs to realize that an effective program for missions requires planning on his part. We cannot hope to realize the full potential of our mission opportunity unless we plan for missions through the year as we plan for other parts of the church program.

Educational Phase of the Church Program

As ministers we are responsible for overseeing the educational program of the church. We may have commissions of education and church school superintendents but we are responsible for what happens in the church programs. Many churches are especially weak when it comes to the missions program in the church school. Why?

Many churches have reduced their standards for their teaching personnel. High school students are teaching classes in many churches. Adult and high school classes are dwindling down in many churches to the point where there is little interest.

As the standards for teaching drop, usually with it drop the standdards for the mission program. Many church schools leave missions completely out of the picture. There are churches, however, who are now lifting the standards for their teaching staffs by requiring that teachers participate in teacher training courses.

Sometimes the churches of a denomination band together for courses, or at other times the churches of a community do it interdenominationally. I believe a good teacher training course will include a major part on the effective means of presenting missions. One of these ways is an investigation of the possibilities of using visual aids, as we shall mention later.

Missions has been dealt a terrible blow by the local church school when some person uninterested in missions has stood before a group and bored them by reading (without preparation) a ten-minute story. Stories in denominational quarterlies have been dealt an equally terrible blow by teachers who read the story for the first time when they come to the class on Sunday morning. Missions have suffered with "Mrs. ——— always presenting the story the fourth Sunday of each month."

The educational program can be lifted as we plan the missionary program for the church year. We have commissions on education, and on missions; why not have them plan for an effective program? We cannot prepare ten minutes before the hour and expect great results! We can consider the materials at our disposal and spend some time seeking the resources that are suggested with the materials. Often they are the most valuable part of the lesson for the pupil.

As an example, there are a number of people from the fields of interest in our country who are available and a large number of foreign students who are attending schools in this country within reach of us. A twelve-year-old boy told me he learned more about the church in talking with a Japanese seminary student who visited our church than in all of his Sunday school lessons.

We have unlimited possibilities in presenting missions to the pupils of the church school but we have not taken the time to explore the possibilities. As ministers we are responsible for evangelism, education, and missions for our people. Let us give missions a decent chance in our church program.

Visual Aids and Missions

"Visual aids." . . . The first thing many ministers think of is the 16 mm. movie projector. Then we think of the times we have had these movies on missions and how they have often flopped. We think of the money we have invested in the projector and the films and feel that the end result has not warranted our attempt. There are ways in which we can use visual aids and make them an effective means of presenting missions to our people.

I would suggest that movies are only one phase of visual aids and in my opinion not the first choice as a means. If your movie was not a success, possibly these are among the reasons: you did not wisely choose the movie: you did not preview the movie before showing it; you did not use the movie as an aid but as a crutch; you did not prepare the students or adults for the movie; you have allowed your people to think that movies are primarily entertainment.

In the manner of choosing a movie, I would strongly advise that your church invest $10 a year in the Visual Education Fellowship of the National Council of Churches (79 East Adams St., Chicago 3, Ill.) and receive their editions reviewing rather completely the films used in churches. You cannot depend on your denomination to speak objectively to you of the value of its films or the producing companies to point out the weaknesses of their films.

With movies, filmstrips, or other media preparation is necessary for optimum value in your mission program.

As I have suggested, there are means of presenting visual aids other than the movie. Filmstrips are very valuable. The cost is less and you then have the filmstrip in your film library for later use. Reviews for filmstrips on missions can also be found in the Visual Education Fellowship resource guides mentioned.

The filmstrip gives you a better opportunity for discussion as you show the filmstrip or to go back to certain frames for later discussion. Preparation is necessary, once again.

Audio-Visual Methods in Teaching, by Edgar Dale (Dryden Press, $5.25), provides background for understanding that there are several other means of presenting visual aids. We can present missions by presenting direct experiences for the people: dramatic possibilities, demonstrations, field trips, recordings, exhibits, and other ways. The pupils in our church school learned more about missions and the needs of the American Bible Society in the world by making up an exhibit themselves using a map, a globe, pictures, and different Bibles and different language editions.

We have not begun to visualize for ourselves the opportunities afforded through the use of visual aids for presenting missions.

Small Study Groups

Missions in the local church suffers from the failure of the local church to allow missions to escape from the confines of the 11 A.M. service or the Sunday school class. There are great opportunities available in the use of small group discussions.

The local world peace committee can be an avenue for presenting missions. Individuals can study certain countries and their needs and encourage reading books that will increase interest in missions. They can encourage the use of a small library

in the local church, enabling people to share ideas from some good books on subjects related to missions.

Young people can participate in missions. I recall a small youth fellowship in a church who called me on the phone to ask for help in establishing a migrant work camp. After I spoke to them about the possibilities of such a project, they asked one question after another, giving evidence to me that this project was theirs and not the words found in a denominational youth publication nor a minister's idea. The group had planned, then sought outside help, and now is planning again for the execution of their project.

Missions can be a part of the discussion of couples' clubs, young adult groups, the women's societies, and other groups in the church including the men. We find that missions has been long associated with women, but through good Christian social relations groups and mission study groups we can add the men to our mission program.

Family night programs can provide the opportunity for us to make missions a family affair. The small group and its discussion has been significant in many phases of church life through the ages, it can also be significant for the presentation of missions.

If you preached the same sermon each Sunday; if you used the same Sunday school lesson each Sunday; if you showed the same film each week; and if you talked about the same thing in your small groups each week, you would find that interest would drop rapidly. Missions has received poor treatment by many because they have not been enthusiastic enough themselves to look into the many avenues of interpretation of missions for our people. Your interest and participation in missions is its greatest hope for the future.

Opposition

We are so used to envisaging the preacher's task amidst a sympathetic, or at worst indifferent, environment, that it requires an effort of imagination to realise that Jesus invariably associated evangelism with opposition.

G. R. Beasley-Murry, in *Jesus and the Future* (St. Martin's Press)

Prayer Meeting in the Morning

By GILBERT H. ROGERS

Convinced of the need for a prayer meeting in his church, the pastor of Wells (Minn.) Methodist Church organized a group that meets weekly at nine in the morning. He describes the devotional practices of his group and some of the results.

A WEEKLY prayer meeting that is held at nine in the morning? That's right! In a Methodist Church? Right again.

It came about this way. I had attended one of the summer sessions of the Camp Farthest Out, an interdenominational movement whose founder and guiding genius is Glenn Clark, a modern mystic. At the camp I met Lutherans, Presbyterians, Methodists, Baptists, Episcopalians, Congregationalists, Quakers, and Evangelical United Brethren.

I do not know how many other denominational groups were represented. Members of the clergy only composed about 5 per cent of the camp constituency. The fellowship was genuine and delightful. Scholarship was on a high plane. The lectures combined the best in both fundamentalism and modernism.

Emotional warmth was present in the singing and elsewhere; yet there was no unrestrained emotionalism. There were novel expressional activities in the form of group rhythmical exercises, creative writing, and creative painting. But the undergirding and underlying force of the camp was prayer.

Each camper was assigned to a small prayer group which met for an hour every day. Here was prayer which was real indeed. It was not hysterical pleading; neither was it a cold and impersonal intellectual exercise. It was definite; and you could feel the Spirit of God working in the group.

I came home from camp with a new song in my heart. I knew I was going to give an hour a day to my own personal devotions. I also knew I was going to start a prayer group in the church of which I was pastor. I felt God leading me to do it. I had always felt the need of having such

a meeting. But up to that time, a group during Lent and one for a month or six weeks in the fall was the best I could manage, and that not every year.

The first Sunday after camp I announced that there would be a morning devotions at the church Wednesday at nine and that it would be held weekly at that hour unless the group decided to change it to some other time. I explained that only those who really wanted to come should do so. No one was ever going to be scolded for not coming. And no one was to come just out of a sense of personal loyalty to the pastor. They were to come only if they felt the need of it and would enjoy it.

Wednesday arrived, a hot summer morning. It was a busy season of the year. Farmers were working in the harvest fields already. Many village folks were away on their annual vacations. Yet there were twelve ladies (three from the country) who came for the opening meeting. Now, over six months and thirty prayer meetings later, the group is still going strong with no signs of a letup. Attendance has been from seven to

seventeen, with the average being about ten.

Except for the cold winter months when a noisy furnace fan drives us into a smaller room, we hold our meetings in the sanctuary. Sometimes an organist plays soft music for five minutes before the service begins, which eliminates talking about trivial things and helps to create the atmosphere and the attitude of worship.

The candles are lighted on the altar. (We believe it is utterly tragic that so many Methodist altars hold unlighted candles, thus minimizing the fact that Christ is the Light of the world.) The pastor sits on a chair down near the people who sit in a compact group front center.

Our plan calls for us to open with some procedure which brings us together and unites us in the intimacy of group consciousness and fellowship. Singing a quiet, prayer-type hymn or reading a chapter of Scripture in unison are effective means to this end. Sometimes a familiar passage of Scripture is recited together at this time. This is followed by a quiet resting in the presence of God with no intercession. If there is any thought at all, it should be along the line of gratitude.

Members of the group are encouraged to share any spiritual experiences, especially those along the line of prayer. If audible participation bogs down for a moment or two, we read a familiar passage of Scripture in unison, and then, after a period of study and meditation, each one shares a verse which appeals to him and makes a brief comment on it.

The leader then reads for not longer than ten minutes from some good piece of devotional literature. *The Practice of the Presence of God,* by Brother Lawrence (Nicolas Herman; Fleming H. Revell Co., $1.00); *Imitation of Christ,* by Thomas à Kempis (attributed by some scholars to Gerard Groote; World Publishing Co., $1.50); *Two or Three Gathered Together,* by Glenn Clark (Harper & Brothers, $1.75); and *Well Springs of Immortality* by Starr Daily (DeVorss & Co., 50 cents) are among the books we have used for this purpose.

We then have a period of prayer. Members of the group suggest names of our people who are ill. We pray for them individually by name. In our church newssheet we invited members of the congregation to send in requests for prayer to the pastor. They do send them in too. We pray for organizations, problems, and projects within our own local church and on a world-wide scale.

National and international problems and leaders are the subjects of our prayers. We never run out of people or things to pray for.

No one feels that he must pray audibly. But about 50 per cent of the group participates in this way, and the percentage is growing. We are fortunate in having two people who are very fine and fluent in prayer. This is both an advantage and a disadvantage. In a new group it is an advantage where few pray out loud. But gifted persons may pray too long and also make less-experienced prayers feel their offerings are not good enough.

After all have participated who wish to, the leader brings things together and commends those prayed for to God. The pastor often closes this period by leading the group in singing one verse of an unannounced familiar hymn, usually using selections from the "Songs of Salvation" section in *The Methodist Hymnal* (pp. 229-254). The spontaneity of this hymn seems to create a fine spirit and the members join in the singing.

Our service, which runs from thirty to forty minutes in length, closes with the members going to the altar for Holy Communion. We emphasize that no one needs to feel obligated to take the sacrament but they all do. The pastor uses only the Prayer of Consecration, the words from the ritual as he distributes the sacred elements, and a short informal closing prayer.

It is advertised that this creates an opportunity for those who, for various reasons, missed communion last Sunday. It also gives an opportunity to those nervous individuals who find it embarrassing to commune in the presence of the large congregation. There are those who, for various physical reasons, find it difficult to sit through a long service when the congregation is large.

Occasionally some who are not regular members of the group do come in order to receive the communion. As for the regulars, it is certainly not too often to take the sacrament once a week. I believe it was John Wesley who apologized for only taking the sacrament some seventy times during one of the last years of his life.

Because of the hour, ninety per cent of the members consist of women for few men are free to come out at this time. The folk like this time. We have other plans for a men's group if God directs us. A neighborhood group of young mothers who cannot come to the church is talking about organizing a prayer cell to meet in one of their homes.

Shut-ins and others who are unable to come to the church have been invited to join with us in prayer wherever they are at the appointed hour. This is a very fine service that these elderly folks and shut-ins can render for the kingdom. They have the time and they are often less anxious and more mellow in spirit and these things are important.

It is a happy experience for the pastor to go to the hospital and say to a patient, "We prayed for you in the prayer group this morning." How they do appreciate it and find courage in knowing that others are so definitely with them in this manner. And it is such an uplifting experience to have people talk about answered prayer. You can feel this spirit leavening the church.

The pastor can feel the presence of the people from the prayer group who are in the morning service on Sunday. The Catholic bell rings every morning of the week for the Mass. It is rather nice to hear the Methodist bell break an otherwise week long silence by pealing forth at 8:30 every Wednesday morning as it calls the people to the House of Prayer. Perhaps this is an un-Christian motive and our prayer group ought to pray about it. But it really is a thrill to hear that bell ring.

Some of the people who come are our best leaders and are the really spiritually-minded members. There are some surprises too—people you never thought would come. A few come for a time and then drop out. The seed probably fell by the wayside, or on the stony ground, or among the thorns. But new ones

start coming. There are the regulars and the occasional attenders just as one finds on Sunday morning.

I confess that when I started the project I expected we would be a winter casualty. But we survived a Minnesota winter even though it is a mild one comparatively. I expect we shall one day have a big blizzard some Wednesday morning when the pastor and wife may be the only ones present. But even that might be fun—and effective.

Prayer groups do not depend entirely upon numbers. Jesus said if there were only two or three gathered together he would be there with them.

We do not cancel the prayer group if a particularly busy week comes up. That may be just the time when there is particular need of prayer. We want people to feel that the prayer group always meets. Like the Sunday service, they can count on it. Twice the pastor has been out of town but the group carried on.

We are contemplating having a guest leader from another church or another town come in occasionally. Yes, you can have a prayer group. Try it. You might be surprised how successful it will be.

"Fulfill Your Ministry"

By ROBERT E. CHILES

In the absence of the minister, a church may be helped to see the reality of the priesthood of believers through the use of lay speakers from the congregation, believes the pastor of Concord Methodist Church, Clayton, Ohio. He is co-editor, with Robert W. Burtner, of *A Compend of Wesley's Theology* (Abingdon Press).

THE PREACHING of the Good News that men might hear and believe is of first importance as Paul well knew. Such preaching requires a preacher. It is doubtful, however, that Paul can be made to argue that such preaching requires a professionally trained and regularly employed preacher or clergyman. The preaching of God's Word, as well as the worship of God, is possible without benefit of clergy, despite our practical dedication to the contrary.

When a minister is on vacation, at school, or employed outside his local parish, according to general practice, ministers and committees alike hurry to and fro, "lining up" guest preachers. They review the personnel of boards, inquire of institutions, and track down retired and detached brethren to get a preacher or preachers "to fill the pulpit."

Even small churches are afflicted by the disease though they find the supply available to them scanty, picked over, and occasionally a bit shelf-worn. Now and again a church will give its faithful members a vacation from God, declaring that on their return they will be all pepped up and

ready to go back to work in earnest. A third alternative, beyond either of these, is that the members of the congregation themselves lead the worship and preach the Gospel.

If the minister is to be away for a month he should begin to make preparation early for the services to be held during his absence. He may well start with his quarterly conference which is authorized, upon recommendation of the official board, to certify proper persons as lay speakers to "conduct services of worship" and to "hold meetings for prayer and exhortation . . . subject to the direction of the pastor."

Such certification adds meaning and dignity to the use of lay speakers. Some churches will be blessed more than others with lay people both able and willing to assume this task. Though there may be but one or two, if a start is made others will be added to the list of those who may be relied upon. Four such speakers can become the preachers for the Sundays of the minister's absence from the pulpit.

Most lay people who agree to preach the sermon feel, and rightly so, that this is enough for them that day. A second person may be used as worship leader to take charge of the service except for the sermon and perhaps the Scripture and pastoral prayer. Worship leaders might well be enlisted from among the untried or newer members of the church who might one day become lay speakers themselves.

The lay speakers who are to preach will appreciate and should profit from the pastor's help. Let him instruct them to select Scripture and a sermon subject, work out a rough outline, collect some illustrations and bring these to a lay speakers' meeting. At this meeting sermons will be checked to avoid overlapping.

If one of the speakers has difficulty deciding upon a topic the pastor might suggest one in keeping with this layman's interests and particular endowments. Each speaker presents his sermon in preliminary form for suggestions from the others concerning organization, material, and emphasis. If the minister can recapture his seminary homiletics for the occasion he can be of real assistance. Later on before he leaves, speakers may wish to consult with the minister about their sermons.

The lay speakers and the congregation will benefit from the regular appearance of the preaching schedule in the bulletin accompanied by several paragraphs of commentary such as the following:

"During the weeks of the pastor's absence worship will be conducted by members of our church as listed below. The members who are preaching are certified lay speakers of The

Methodist Church. Our worship leaders are all newer members of our congregation.

"All Christians are called to be ministers of Jesus Christ. We are not relieved of the responsibility of Christian witness simply because we pay someone to do our preaching, praying, and calling for us. Each person who worships here ought to ask himself the following questions: 'Is my faith such that I can bear witness to it?' 'Cannot God use even the poorest phrase and the most halting speech for his purposes?' 'If the invitation came to me to witness, what would I say?'

"If all our members take seriously the priesthood of believers we will have not one but five hundred ministers. Such a group could do tremendous good in the name of Christ. Our services of worship these weeks led by our members can be the richest experiences of our church this year. Will you help make them so?"

Soon after their sermons have been preached the lay speakers in turn should receive letters of appreciation from the sunny banks of "Lake Rejuvenation" or the cloistered halls of some citadel of higher learning.

Great benefit accrues to the congregation which shares in such worship services. First of all, the congregation becomes more conscious of that which constitutes its reality. Worshipers gather as members of the Body of Christ, to give thanks, to confess their sins, to find forgiveness, and to receive again the assurances of God's grace. They do not come to be entertained or to hear their paid professional do his stuff. The congregation worships because it needs to and wants to.

It finds that the Lord is still in his holy temple and that his mercy is unfailing. Our generation has witnessed many scattered congregations, shorn of clerical leadership, stubbornly refusing to die, even miraculously finding new life and saving strength in common worship and witness. Should our congregations be content with less when the preacher embarks on his annual pilgrimage?

Secondly, the congregation learns first hand what it means to deny the separation of Christians into two orders, clergy and laity, and to affirm the universal priesthood of believers. The congregation has an opportunity to re-examine what it does when it employs a minister.

By contrast it is able to catch at least a glimpse of the professionalism which the established ministry cannot avoid. It will be made more consciously aware that the minister simply does full time what the members of the congregation do part time and as their talents allow.

Thirdly, the congregation in general but the lay speakers in particular have Christian preaching held before them in a new light. When asked, many of them immediately assert that they cannot "preach." However if they learn that preaching is telling the good news, bearing witness to what God in Christ has done for man, then they *can* "preach," however unsophisticated their words may be.

Education is not essential, nor are a resonant voice, immaculate diction, commanding presence, or a holy tone. (What more unnecessary and depressing thing than that some lay people should be tempted to try to *sound* like ministers.) If God placed the same value on these things that we do he would have denied himself the services of quite a goodly company of disciples, apostles, saints, and martyrs. Fortunately he sees with greater clarity than we do and asks of preaching only that it help those who hear also to believe.

The values justify the venture. The congregation will learn anew that it has reality only as Christ is at its head. It will perceive again the necessity of the individual Christian's bearing witness to his faith. It will understand more clearly that preaching is speaking for Christ and that this alone is essential.

The pastor will discover one undesirable, though unavoidable, thing. He will not be present to share in this worship with his congregation. But he will learn, and soon, that the members of the congregation did gather, and that they heard the gospel. They heard because they had preachers.

Litany for Students

Eternal God, who hast promised us the liberty which follows after truth, grant that keeping the commandments of Christ, we may have the mind of Christ and be free, as he was free.

For all who guard the truths which were known of old, that, as good stewards of that knowledge, they may confirm us in simple and righteous living:

We beseech thee to hear us, good Lord.

For those who seek for new truth, that, believing more light is yet to break, they may be sustained in their searching by the faith that thou art, and that thou art the rewarder of them that diligently seek thee:

We beseech thee to hear us, good Lord.

For all scientists, looking upon the face of nature, that they may see order in its variety and law in its constancy, and may teach man to live upon earth in confidence and without fear:

We beseech thee to hear us, good Lord.

For all historians, that telling again the story of the past with sincerity and sympathy, they may bind the generations together in one communion of thy real sons:

We beseech thee to hear us, good Lord.

For all builders, poets, painters, and makers of music, that they may open our blind eyes and unstop our deaf ears to the beauty of thy world:

We beseech thee to hear us, good Lord.

For all who would lead man's long thoughts beyond the things that are known into the world which is unknown, that their faith may prepare for us a place in the infinite mystery:

We beseech thee to hear us, good Lord.

For all who unselfishly bring their knowledge to the service of the world, that they may prove their learning by their works, and give that vision without which the people perish:

We beseech thee to hear us, good Lord.

For ourselves in this society of the truth, that accepting with gladness the high offices of thought, that seeing clearly, and feeling deeply we may go forth to be in the world as those who serve, and may thus know that mind of Christ which we would make the manner of our thinking: and all these things we ask in his name, even Jesus Christ our Lord. ***Amen.***

—by Williard L. Sperry. From *The Pilgrim Hymnal* (Pilgrim Press, used by permission)

LIBERTY OF THOUGHT IS

ON THE RIGHT TRACK

EDITOR: I deeply appreciate the series of articles by Paul Sanders on "Methodism and Liturgy." In a clear and penetrating fashion he has dealt with many basic theological issues behind our worship. His arguments for the "objectivity" of worship are badly needed at a time when we are so prone to wander between the subjectivity of idealistic humanism and the subjectivity of newfound liturgical forms.

The distinction between "drama" and "dramatics" gives us a valuable key for criticizing our use of these forms, and for keeping our worship centered in its only rightful place, in the God we have had revealed to us in Christ.

Especially significant for us as Methodists is the way in which Mr. Sanders, in his concluding article, brought together the evangelicalism and sacramentalism of John Wesley. Surely, a restoration of this union could give great power to contemporary Methodism.

I look forward to hearing more from Paul Sanders.

ROBERT W. CARLSON, *Flanders, N J.*

PROVES CRITICISM

EDITOR: William Goddard Sherman's attempt [April, p. 32] to refute R. T. Lowman's criticism [Feb., p. 27] of his article on Judas [Dec., p. 19] seems to me only to prove more conclusively Lowman's criticisms of it.

Sherman attempts to separate "predestination" and "foreknowledge" and thereby say that while God did not predestine Judas to betray Jesus, he could and did "foreknow" his actions, but only makes the case for predestination" stronger.

First, he gave an analogy of his "almost conclusive" foreknowledge of his cat's behavior when he put a saucer of milk on the kitchen floor. What better illustration of the fact that "predestination" and "foreknowledge" are only two sides of the same coin?

His ability to predict his cat's behavior is exactly in the degree in which he knows and can manipulate the circumstances which control the cat's future behavior. In other words, his ability to predict the cat's behavior, or his foreknowledge of it, is in exact proportion to the degree to which the cat's behavior was *predestined,* no more and no less.

To transfer the illustration to Judas would be even more devastating than Lowman's criticisms. It would be that God could predict Judas' behavior, because he was like that cat—that when there was a saucer of milk (or whatever circumstances would be even more compelling to Judas) in front of Judas—God could predict without possibility of error just what Judas' behavior would be. If that is not predestination, what is it? and whatever foreknowledge there was based entirely on it!

And when Mr. Sherman goes a step further and argues that because God has a more complete knowledge of people, their wills, hearts, minds, and inmost desires, he is only restating that same point in detail. He is saying again that a person's future is already predestined, if one can only get a peek at all the predestining forces and circumstances! So instead of making a case for "foreknowledge" without predestination, Mr. Sherman has only proved more conclusively that you cannot have foreknowledge without predestination, regardless of how cleverly one manipulates words.

The only possible way to escape the conclusion that God predestined Judas to betray Jesus, if he had foreknowledge of his doing it, is to assert that God was only a helpless bystander with a knowledge of the forces and circumstances playing upon Judas predestining him to betray Jesus, but God can only predict what the outcome will be —he is powerless to intervene! I can't see how that would improve the picture any!

MARCIUS E. TABER, *the Methodist Church, Vermontville, Mich.*

UNFAIR TAX

EDITOR: I wonder how many of our Protestant churches realize that they are being discriminated against through the present federal excise tax on religious items such as the Cross and Crown pins and medals.

This tax of 20 per cent (lately reduced to 10 per cent) has cost the Protestant denominations hundreds of thousands of dollars annually on Cross and Crown awards alone because tax authorities refuse to recognize that these pins are for religious purposes; and a signed statement to this effect is worthless in the eyes of Washington tax officials.

What makes this tax doubly unfair is that the Roman Catholic Church does not have to pay a tax on similar items. While the ruling is probably unintentionally discriminatory, it does penalize our Protestant churches and Sunday schools who use these pins to promote faithful and regular attendance and encourage young people to learn and practice the doctrines of the Christian religion.

At least one Protestant layman is doing something about it. This champion of the cause of the Protestant Church is Carroll E. Whittemore, a rugged New England individualist who has engaged a well-known legal firm at his own expense to appeal the ruling. Mr. Whittemore has showed me hundreds of letters in his file from prominent church leaders and ministers from all over the country endorsing his stand.

Readers of THE PASTOR would be doing the Protestant Church a real service if they would write their congressman to protest this unfair and discrimanatory interpretation of Section 2400 of the Internal Revenue Code.

E. TAYLOR WERTHEIM, *New York, N. Y.*

A STEP TOWARD UNION

EDITOR: Perhaps this "thank you" letter is a little late, but I simply have to write it. A few weeks ago I discovered that I did not have the October number so I sent for a copy and received one of the best of the entire year. I sat down and read it from cover to cover. . . .

Taylor E. Miller's article brings to mind a suggestion received from an Episcopalian friend some time ago. After remarking that he felt the progress being made toward church union during the last decade was due in no small way to the present activity of those who after having given their lives to this cause were now able to work so much more efficiently being now unhampered by the flesh, he said that he felt one of the most practical steps was being overlooked.

This step would be to bring together the various lines of ordination. He said that he could see no reason why certain men who are interested in bringing the churches together could not have ordination in several. To illustrate his thought, he said that he

would feel honored if he were permitted to add to his ordination another which would lead back to the evangelistic zeal of John Wesley.

In this way a group of men could be raised up who would be able to meet on equal grounds with men of other denominations. Doctrinal differences could be left to the governing bodies of the various churches while a spirit of understanding, co-operation, and united effort could be developed on the level of the local church. This understanding would not solve the problems of church government, but it would make them less important.

In this connection I am reminded of a story credited to Harry Emerson Fosdick. A drunk came to his door late one night and asked the doctor to explain the difference between modernism and fundamentalism. Dr. Fosdick suggested that he return the next day when he was sober. "Heck!" said the drunk, "When I am sober I don't give a darn."

WM. ESLER SLOCUM, *Wayland, N. Y.*

AIR CLERGY BILL

EDITOR: Four bills were introduced into the present Congress to amend Section 403b of the Civil Aeronautics Act of 1938 to permit airlines to grant free or reduced rate transportation to ministers of religion.

Senator Homer E. Capehart (Rep.) has introduced Senate bill S472 with the co-operation of a number of bipartisan sponsors. The House of Representatives has three identical bills by Congressmen Samuel K. McConnell, Jr., H. R. 519, Victor Wickersham, H. R. 201, and Frank E. Carlyle, H. R. 2075.

The House Committee on Interstate and Foreign Commerce has adopted an amendment to the air clergy bill which limits the application of the bill to airlines which are not subsidized by the federal government. At the present time it would apply only to the "Big Four": American, Eastern, TWA, and United.

These airlines cover the greater part of the United States, and the Interchurch Transportation Committee feels that this concession would be better than nothing. . . .

Opposition to the bill centers on opening up free and reduced rate transportation to other than employes and a few emergency cases. Some members of Congress feel that other groups will use this as a precedent in also securing free and reduced rate transportation on the airlines. They feel that the air coach flights give sufficient reduction to enable everyone to save time and money on long flights. The author of the amendment has offered to include a definition of the word "subsidized" in his amendment.

If you feel an interest in the bill as amended, you could write the members of the Committees on Interstate and Foreign Commerce, particularly those from your state. . . . You could also write the two Senators from your state and your Representative in Congress if you feel it desirable.

JAMES B. HOGE, *Transportation Bureau, Chicago, Ill.*

THE QUESTION IS "HOW"

EDITOR: . . . I would like the privilege of comment on the article "When Prayer Does Harm" in the April issue [p. 13]. The story of pastoral malpractice which [the writer] cites is interesting. Most of us with some years in the ministry are painfully conscious of cases where our visit has done more harm than good.

But the writer goes on to say that had the pastor gone to the nursing station he would have learned, among other things, "that she (the patient) had no previous experience of religion." That I doubt. And then he says, "He would have learned that the only time she had ever heard prayer was at her father's funeral; therefore when the pastor offered to pray with her, it meant that she was dying." That he could get that kind of information at the nursing station I would call absolutely incredible.

The real question is not when *not* to pray, but *how* to pray. What are the conditions that must be present if your prayer is to be effective in lifting the burden of anxiety and concern on the patient's soul? The minister has great resources at his command not only in prayer, but in scripture, to strengthen and help the sick. And the use of these is an art. But art is founded upon certain laws and principles, and schools to help us learn those laws are worthwhile.

There is still another point to be considered. A few weeks ago I received word that a certain man was in the hospital. I had never heard of him, but I learned that his mother was a member of my church. So I went to see him, visiting him not once, but twice. Following the practice recommended in this article I did not pray with him, though I did leave him a copy of the Psalms.

When I left him on my second visit he said, "I'll be seeing you some of these days." Yesterday I received a call telling me he was back in the hospital. When I inquired at the nursing station the nurse told me he had died at noon, and I am burying him tomorrow. The doctor is concerned only with "the life that now is," but the minister is concerned also with "that which is to come." Was I guilty of pastoral malpractice in not praying for this brother?

C. L. MOORE, *McKeesport, Pa.*

PREACHING HELPS

EDITOR: I want to express my appreciation for your fine publication, but especially for the [preaching] calendar, which is such fine material for sermon suggestions. I use it quite regularly, and find it very adaptable to my local needs. I have often wanted to know who writes these articles, so I could personally thank the author. Would it not be possible for you to publish these by-lines? . . .

DONALD L. FRANCIS, *Footville, Wis.*

We endeavor to get the best available writers for this material. By-lines are purposely omitted so that the suggestions offered will be accepted on their own merits and not in relationship to personalities.—Ed.

COVER PICTURE

EDITOR: Just received THE PASTOR for April and noticed the cover picture. Where do artists and others get the idea that the cross of Jesus was any different than the cross of the thieves? Or that the manner of crucifixion was different? I believe all were alike.

W. F. RAMSDALE, *Cunningham, Kan.*

ONE CRITICISM

EDITOR: Whenever possible, THE PASTOR gets read completely on the day it arrives. My only criticism is that the sermon material suggested in the liturgical preaching section and in "The Fountain" has, in the past few issues, been rather thin and more aimed at explaining the Christian year and its implications than feeding sermonic impulses.

Thanks, anyway. I have faith that these "evils" will be overcome with "good."

ROGER ANGUS BARNETT, *Easthampton, Mass.*

preview of methodism

FOUR-POINT TEMPERANCE PROGRAM

The four major emphases around which the Board of Temperance will center its future work are education, commitment, rehabilitation, and legislation, according to Caradine R. Hooton, executive secretary.

Commenting on the new realignment of the board's working program, Hooton detailed the four objectives as follows:

"*Education* is at the heart of the board's total effort, for without a broad and comprehensive program of education designed to reach *all* Methodists, there can be no consistent and effective action for abstinence.

"*Commitment* of individuals to Christ is the primary concern of the church. The Methodist Board of Temperance encourages individuals to commit their lives to sobriety as an essential manifestation of their Christian faith. Commitment to abstinence is a natural and logical outgrowth of commitment to Christ.

"*Rehabilitation* of those who suffer because of beverage alcohol is clearly the obligation of all Christians. In an all-out effort to save and rebuild lives, the board gives help and guidance to Methodism's 'team' of trained counselors who are the thousands of pastors and laymen dealing person-to-person with individuals and families seeking their help.

"*Legislation*, as a natural outgrowth of the concern of informed citizens, is a concrete way in which the march of the liquor traffic upon society can be halted and reversed. The board stimulates local, state, and national legislation to outlaw beverage alcohol in all forms. It encourages drives to arouse sentiment for constructive legislation which will contribute to highway safety, protect home-life, eliminate liquor advertising, and provide an adequate defense for men and women in the Armed Forces."

The four new objectives grew out of many months of study and conference, including the National Citizenship Convocation and Briefing Conference held in Washington, D.C., last fall.

Since the beginning of the year, the board's new staff has been gearing all of the "tools" of the agency into the program so as to provide specific assistance to all Methodists on district, conference, and local church fronts for a concerted, nationwide temperance advance.

"This new statement of purpose is designed to give the Church a clearer picture of the services its Board of Temperance provides," Hooton said.

METHODIST STUDENT DAY

June 13 will be observed as Methodist Student Day, one of the special days of the church as outlined in Paragraph 233 of the Discipline. This sets forth the towering opportunity that is ours to encourage young men and women in their educational desires.

Perhaps no other special day in the calendar of the church has such far reaching implications, for when the day is properly observed in the local church it encourages young men and women to educate themselves for Christian service, describes the educational opportunities offered by The Methodist Church, and provides financial support for the church-wide program of National Methodist Scholarships. This three-fold aspect of Methodist Student Day presents both a challenging opportunity and a responsibility for each local pastor, for through it he helps keep the educational life of the church vital and vigorous.

Since the authorization of the National Methodist Scholarship program in 1945, more than 3,500 full tuition scholarship awards have been granted to outstanding young Methodists in over 100 Methodist institutions of the nation. These students were chosen on the basis of active churchmanship, leadership ability, promise of usefulness, character, personality, and need.

Of these, 1,230 are planning to be teachers, 665 are preparing to be ministers, while 420 are looking toward religious education as a life's work. Some 210 are preparing for medicine, 200 business and industry, 200 social work, 140 for some form of public service, and 105 for missions. The balance of the 3,500 were distributed over many other fields representing other aspects of Christian service. This clearly indicates that contributions received for this cause pay large dividends in terms of leadership and help sustain the church on a creative and effective level.

Ninety-five per cent of all Methodist Student Day receipts are distributed annually in the form of National Methodist Scholarship awards with only 5% being designated for the loan fund. Consequently, the future of the scholarship program is contingent upon continued and expanded local support and every minister is urged to encourage his people to do their share.

Literature describing the rules and regulations of the loan and scholarship fund and promotional material outlining minimum goals are available upon request.

MINNEAPOLIS WILL ENTERTAIN GENERAL CONFERENCE

The 1956 General Conference of The Methodist Church will be held in Minneapolis, April 25-May 9, the denomination's Commission on Entertainment decided recently.

J. Wesley Hole of Los Angeles, chairman of the Commission, stated that this Minnesota city is well equipped with all facilities necessary for a General Conference and has fully met the requirements outlined by the Commission.

Invitations from Boston and St. Louis were also considered. Inability of the local committee to clear the auditorium and sufficient hotel rooms for the period, however, necessitated the withdrawal of the St. Louis bid. The invitation of the Minnesota Methodists was formally presented to the Commission by E. W. Foote, Minneapolis district superintendent.

Factors favoring the Commission's choice were explained as follows:

1. The General Conference should be rotated among the several Jurisdictions. It has not been held in the North Central Jurisdiction since unification.

2. Whenever possible the General Conference should be a means of strengthening the cause of Methodism in a specific locality. Not only will Methodism in Minnesota be given an impetus, but it will also be beneficial to the entire church to go there. This was the experience in Boston in 1948 and in San Francisco in 1952.

PHILIPPINE APPEAL

A special appeal for relief contributions for victims of a rat plague on Mindanao Island in the southern Philippines has been made by The Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

Approximately 200,000 persons are starving in the Philippines as a result of destruction in two provinces of Mindanao Island.

The United Nations and other relief organizations already have sent powdered milk and food packages to the area, but the need is still great.

FOURTH SUNDAY LEAFLETS

"Evangelism and the Word," the World Service Fourth Sunday leaflet for June, shows how closely the work of the American Bible Society ties in with that of the Board of Evangelism. It also gives some examples of how the Scriptures down through the ages have been used primarily for evangelistic purposes.

Contributions to Methodist World Service received from members throughout our churches help to support the work of these two boards.

"Methodism has done much to alleviate the fears of old age," is a quote from the World Service Fourth Sunday leaflet, "Furrows in Your Face," for July.

The leaflet gives vital and interesting information regarding the work of the Board of Hospitals and Homes, particularly with regard to the program for homes for the aged. Gifts to Methodist World Service help to support this much needed program.

Pastors may secure these leaflets in whatever quantities desired, without cost to them, by writing to the Service Department, 740 Rush St., Chicago 11, Ill.

SECOND ALCOHOL STUDIES SCHOOL TO BE HELD

Registrations for the 1954 national Methodist Youth School of Alcohol Studies and Christian Action are now being accepted, according to Aubrey B. Speer, associate secretary of the General Board of Temperance.

The school, second of its kind to be held, will bring together nearly 100 key young people and their adult leaders for a five-day study of the alcohol problem. Host campus this summer will be Ohio Wesleyan University, Delaware, Ohio, and dates are June 28–July 2.

Purpose of the school is "to provide youth with a clear understanding of the scientific and spiritual factors involved in an approach to the solution of problems presented in the use of alcoholic beverages."

The school's varied curriculum provides for demonstrations, panel discussions, and project activity. Basic lectures are included to give up-to-the-minute scientific information about alcohol and its effects on the human body and personality, plus a theological and methodological approach to the problem. Staff for the school is carefully chosen from among the nation's top authorities in the field.

Conference MYF chairman of Christian Citizenship, or an approved alternate, and the conference adult advisor to the program area on Christian Citizenship or the conference Director of Youth Work are eligible to attend. This means at least one youth and one adult from each annual conference. If a conference can send only one person, then a youth gets priority.

All registrations must be cleared through the office of the conference Director of Youth Work and be approved by the Youth Department, General Board of Education.

Cost to the delegates is kept at a minimum and includes $15 for five days room and board, plus travel to and from Ohio Wesleyan. In many cases conference boards of Education and Temperance are helping to provide expenses for each student from their respective conferences. In years past, local WSCS or Wesleyan Service Guilds, MYF's, and Methodist Men's organizations have also helped.

ARTICLES ON CAMPING

A pastor writes about his experience in camps for junior age children in the July issue of *Child Guidance*, monthly Methodist periodical for workers with children.

The article, entitled "A Minister Writes about Camp," is by John Atwood, pastor of Point Loma Methodist Church, San Diego, California. The junior camping activities he describes are conceived as part of the Christian training of children in this age group.

Ministers are urged to read this article in *Child Guidance* for a better understanding of both the problems and possibilities in connection with Junior camps. The article will also appear in the July issue of *The Church School*.

The August issue of *Child Guidance* will carry an article entitled "Why Not Try Camping?" by Gordon E. Henmanson, a minister of Harrisburg, Pa.

WORSHIP HANDBOOK PLANNED

A handbook on worship for pastors of Methodism is planned for publication within the next year, it was announced at the annual meeting of the Methodist Commission on Worship and the Fine Arts recently.

The proposed handbook on worship will be a corporate work of the commission. It will reportedly be the most practical volume of its kind yet published primarily for use by Methodist ministers and other denominations officially using the Methodist hymnal and ritual.

DANIEL LYMAN RIDOUT, *Methodist Information*

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

June 6—Whitsunday (Pentecost).
June 7-11—St. Louis Area Pastors' School, Central College, Fayette, Mo.
June 7-11—Tennessee Pastors' School, Beersheba Springs, Tenn.
June 8-11—Christian Convocation and North Carolina Pastors' School, Duke University, Durham, N. C.
June 8-July 13—South Central Jurisdiction Supply Pastors' School, S. M. U., Dallas, Tex.
June 13—Japan International University Founder's Day.
June 13—Methodist Student Day.
June 14-July 2—Annual Supply Pastors' School, Emory University, Ga.
June 14-July 15—First term, Supply Pastors' School, Southern Methodist University, Dallas, Tex.
June 15-July 2—Atlanta Area Approved Supply Pastors' School, Gammon Theological Seminary, Atlanta, Ga.
June 20-24—First National Convocation of Christian Colleges, Denison, University, Granville, Ohio.
June 27-July 2—National Council Radio and TV Workshop, Kansas City, Mo.
June 28-July 2—National School of Alcohol Study, Ohio Wesleyan University, Delaware, Ohio.
July 1—Meeting of Commission on Promotion and Cultivation, Nashville, Tenn.
July 2-9—Workshop for Directors of Christian Education, Estes Park, Colo.
July 4—Independence Day.
July 5-9—National School for Young Adult Leaders, Illinois Wesleyan University, Bloomington, Ill.
July 5-29—Twelfth Annual Summer School of Alcohol Studies, Yale University, New Haven, Conn.
July 6-9—South Central Jurisdiction Board of Missions and Missionary Conference, Mt. Sequoyah.
July 6-21—Tenth annual interdenominational Town and Country School, Emory University, Ga.
July 9-11—National Conference of Methodist Men, Purdue University, Lafayette, Ind.
July 9-11—South Central Jurisdiction Training School for Chairmen of Local Church Commissions, Mt. Sequoyah, Ark.
July 11-16—NCC Radio and TV Workshop, Ames, Iowa.
July 12-16—National Convention American Guild of Organists, Minneapolis-St. Paul, Minn.
July 17-24—Northeastern Regional Youth Leadership Workshop Conference, Lycoming College, Williamsport, Pa.
July 18-24—North Central Seminary for Prospective Laboratory School Instructors (Children's Workers), Jacksonville, Ill.
July 19-21—1954 Session of the Judicial Council, Southern Methodist University, Dallas, Tex.
July 19-24—Seminar on the Work of the District Superintendent, Mt. Sequoyah, Ark.

The Fountain

CONTINENT

Christian hope is a continent of the Spirit which grows larger in the very effort to explore it. . . .

PAUL S. MINEAR, in *Christian Hope and the Second Coming* (Westminster Press)

FREEDOM'S RING

There is as much difference between Christian freedom and American freedom as between night and day. Christian freedom is primarily religious, American freedom is strictly political. Christian freedom is the "freedom for which Christ set us free," that is, freedom from the Law and liberty in the new state of grace. Christian freedom is a rather technical theological term signifying the "new life in Christ." Christian freedom is a higher freedom from political freedom and it is a greater freedom than political freedom. The two are not synonymous.

Of course, Christian freedom does have political and social implications. Christian freedom involves profound responsibility—toward God, fellow men, and self. In a sense, there is no freedom apart from religious freedom and, thus, no political freedom without prior religious freedom. It is not difficult to discover a relationship between the two types of freedom, but it is always a difference in kind and not of degree. One makes the other possible, and we had best remember which is which.

L. DALE LUND, in *"Christian Freedom and American Freedom,"* an article for National Christian College Day

OLD GENTLEMAN

Once in London during the war I asked a group of young people if they would answer a question quickly, without reflection. 'O.K.,' they said. 'The question,' I said, 'is this: Do you think God understands radar?' They all said 'No,' and then, of course, roared with laughter as they realized how ridiculous the answer was! But the 'snap answer' showed me what I suspected—*that at the back of their minds* there was an idea of God as an old gentleman who lived in the past and was rather bewildered by modern progress.

J. B. PHILLIPS, in *Plain Christianity* (Macmillan Co.)

A FEARFUL THING

Over against man-centered religion, whether it be practiced in the clinic of the pastoral psychologist or in the tent of the revivalist, the emphasis of Reformation theology on the sovereignty of God is being recovered in our day even by religious leaders who are not direct representatives of that theology. Halford Luccock deprecates the use of God as a "glorified aspirin tablet" when we have found no other cure for our headaches, and Harry Emerson Fosdick warns against making God a "cosmic bellboy" to cater to our wants, or a "cosmic electric fan" to be turned on when life becomes hot. Both Calvinistic and Lutheran theologies have always insisted that man's first genuine contact with God is anything but pleasant and comforting. "It is a fearful thing to fall into the hands of the living God."

T. A. KANTONEN, in *Theology of Evangelism* (Muhlenberg Press)

A MATTER OF BELIEF

"A man's creed does not matter; it is what he does that counts." This is a notion often expressed that is as false as it is shallow. A man's creed, in the deep sense of what he fundamentally believes in and wants to be loyal to, will determine what the man will do. It has been trenchantly said that it is more important for a landlady to know whether her tenant believes in honesty than to know how much money he has. If he does believe in honesty, he will somehow get the money to pay her; and if he does not, he may abscond, no matter how much money he happens to have.

WALTER RUSSELL BOWIE, in *Preaching* (Abingdon Press)

FIRST

Of all the needs of men today there is none more important than the need to decide . . .

ROY M. PEARSON, in *This Do—and Live* (Abingdon Press)

GOOD NEWS

In a town in the United States there lives a little boy about five years of age who sometimes listens to the radio. He does not understand very much. If it is a children's program, he can understand a little; but other programs are beyond him. He notices that his parents listen daily to what they call the news. Of this the boy can make little. A voice goes on and on and on. One Sunday morning the boy went into his mother's bedroom, and the radio had been turned on, but very quietly because the mother was feeding the baby and did not want him disturbed. The little boy stood there in the bedroom listening, and the voice went on and on and on, so he thought that it must be the news. But on this Sunday morning a word continually cropped up that he had never noticed in the news before. It was the word "God." He ran down into the kitchen, where his grandmother was preparing dinner; and he said, "Granny, you had better turn on the radio. It's the news, but today it's about God."

LESLIE D. WEATHERHEAD, in *That Immortal Sea* (Abingdon Press)

NO COMPETITION

A nation that silences or intimidates original minds is left only with unoriginal minds and cannot hope to hold its own in the competition of peace or of war. . .

HENRY STEELE COMMAGER, in *Freedom, Loyalty, Dissent* (Oxford University Press)

HOME TO ROOST

Our sins have a way of overtaking us. Dr. W. E. Sangster once told an unusual story in this connection. He said a woman in England found a basket on her doorstep. When she opened the basket she found a pigeon with a note tied on its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police who came, tied streaming ribbons on the bird, loosed it and followed it by plane through the air. After considerable flight the pigeon alighted on the barn where its owners were waiting. It was an easy matter for the police to make the arrest. Our sins, like pigeons, have a way of coming home to roost.

GASTON FOOTE, in *Living in Four Dimensions* (Fleming H. Revell Co.)

Oblivion---or Peace

A Review by D. F. FLEMING

NOTHING has ever happened in human history which pressed down upon the human spirit with the monstrous weight of the atomic bomb. In a flash, historically speaking, man has come into the power to destroy his entire civilization, at least in the West, and his past conduct indicates that he will do just that.

On the day that this was written the members of the House of Commons bombarded Prime Minister Winston Churchill with petitions and pleas to do something to stop the American H-bomb explosions in the Pacific, and the entire British people, led by the staid London *Times*, backed up the demand, as did the people in Western Europe. Yet all the old warrior could do was stand, with tears in his eyes and his lips trembling, and say that he could not disturb the American alliance—a plight which may well mean his retirement.

This moving scene in London is a portent of a dreadful isolation which may fall upon the United States, unless we can quickly grow up to the frightening responsibility which rests upon us. What has happened is that our latest demonstrations of what we can do to other peoples' cities have stunned our European allies into a terrified realization that the Russians can soon do the same thing to every city in Western Europe and Britain, perhaps as the result of lost tempers either in Washington or Moscow. The crowded urban areas *there* are too close to Russian bases to hope to escape.

The Europeans are caught between the two atomic giants. They know that if either blunders into war, as great powers always have sooner or later since time began, the great American air bases in Britain, Germany, France, North Africa, and so forth will be the first targets of Russian A-bombs, even if only the little A-bombs are used, and that before the war is finished every city in West Europe is due to be atomized, by one side or the other—probably by both.

This is a near certainty which no people can be expected to bear indefinitely. They must seek some way of escape—in neutralism, neutrality, or anything which offers hope of survival.

It is therefore incumbent on us to scrutinize every bit of information and

wisdom about atomic war that we can come by, in the brief period of grace which remains to us.

Toward a Police State

Two recent books have attempted to explain the atom and its consequences to us. A leading atomic scientist, Ralph E. Lapp, has written a small volume, *The New Force* (see bibliography below), which gives a concise history of the conquest of the atom, a story studded with the names of great European scientists without whom we would have today no atomic bombs in our hands.

Yet our laws exclude the same Europeans who gave us the bomb from any information that we have gained about atomic energy in recent years. Even the British, who gave us their all in developing the bomb, have been excluded from any knowledge of our atomic progress since 1946.

This is why Great Britain was forced, against her will, to develop an A-bomb program of her own. And all the while "we have gone off in the wrong direction, announcing with a fanfare those bits of information most useful to a potential enemy, and jealously guarding—to our own detriment—the things he can find out for himself."

Lapp is emphatic that there has been *no secret to the A-bomb* since the Hiroshima explosion, and it is "ridiculous to maintain that the Fuchs betrayal of our secrets allowed the Russians to get the A-bomb years ahead of time."

He warns also that "the outgrowth of secrecy in government has assumed vast proportions in the past decade"—so vast that our very democracy is in peril. "The evil poison of secrecy has penetrated to almost every nook and cranny of bureaucracy," as "officials smugly entrenched behind a wall of secrecy do not need to worry about debating the wisdom of their policies." Nothing can compensate either for "the great impetus which non-secret work gets from the outside world."

Lapp does not add that this policy of clutching the atom and monopolizing it as long as we could is now a factor in the rising fear of us in the rest of the world.

His book contains clear accounts of the development of the A-bomb and of postwar developments, including the new family of lesser atomic weapons, which will enable us to progress gradually up to using city killers, even if another war does not start with them. Atomic cannon and little A-bombs, to be used against troops and airfields first, may lessen temporarily the moral revulsion of mankind against atomic warfare, but they will not keep the verdict of the entire human race from swinging against the government which first uses H-bombs as city killers.

Lapp's chapters on the peaceful possibilities of atomic energy would be hopeful if there was more reason to believe that its destructive use would be avoided.

Can We Be Trusted?

Gordon Dean, until recently chairman of the mighty United States Atomic Energy Commission, has contributed an important book, *Report on the Atom*. His first chapter has an arresting quotation from a British clergyman, W. H. Elliott: "No pacts can save us for long, no balancing of power, no international safeguards. It all comes down to the rock-bottom of human character. Are we fit to be trusted with a weapon like this? Can we make ourselves fit to be trusted?"

This is the decisive question, and the answer to it is that on his demonstrated record of the past forty years Western man is too belligerent and fearful, too inept and, above all, too immature to be trusted with the powers of the universe itself. Unless he can be prodded to grow up very fast indeed, there can only be one result. He will play with this newest gadget as he has with all the other destructive weapons he has invented in the past.

Dean's description of our atomic arsenals is awe inspiring. Five billions of capital investment, soon to rise to nine billions—a figure "which well ex-

ceeds the combined capital investment of General Motors, U. S. Steel, Bethlehem Steel, DuPont, Alcoa and Goodyear." All of these industrial giants sink into insignificance beside our atomic colossus, which we hope will be so potent as to establish the kind of peace we want throughout the world.

Russian Retreat—or Else?

Dean quotes the statement of David Dallin that "a stage is rapidly being reached where only a broad retreat from global positions can save Russia and the world from unparalleled catastrophe."

But suppose the Russians do not retreat from positions, such as Eastern Europe, which must seem to them to be precious buffer zones against atomic destruction? If the pressure of opposing atomic stockpiles results in a world catastrophe, do we escape?

"It would be unrealistic," Dean says, "to count on this lead always being on our side, or always being significant enough to guarantee complete immunity from attack. The gloomy truth is that anyone who possesses a large stockpile of atomic bombs will in all likelihood possess also the means of getting at least some of them—and probably a good percentage—through to target."

This is a restrained statement. which really means that if another war comes we must expect to have many of our giant cities destroyed, millions of people killed and an irreparable, if not fatal blow delivered to our way of life.

U. S. Targets Incomparable

Nowhere on earth are there such targets for H-bombs as we possess. We have the hugest cities, and far more of them, than any other nation in the world, especially our potential enemies. In China, the few big cities could be destroyed, but China would remain. In the Soviet Union 10 to 15 per cent of the people might be killed, if their cities were all disintegrated. In the United States we have urbanized ourselves to such an extent that if the more than 30,000,000 people who live in our 25 largest cities were destroyed, or if they poured out of the cities to avoid destruction, chaos indeed would follow—aside from what would happen in the dozens of cities of middle size.

Dean's chapters on the peaceful possibilities of the atom are informative and his description of the vast empire he administered is fascinating. One feels that it has been well administered.

He lists the 18 great European scientists who enabled us to master the atom, though we now rigidly deny them all of our "secrets." He warns that "We have consistently underrated the Russian technological and production achievement, and it is now time we stopped doing it. Her performance during and since World War II is there for us to see, and it is time we started to believe it."

For the future? The problem is no longer "one of war or peace, it is now one of oblivion or peace,"—and Dean adds that we have chosen neither, at a time when "man is not playing with fire, he is playing with the means by which mortal life on earth can be ended."

This is our plight in a nutshell, stated by the one man who is in the best position to know. We are playing with fire which can end "mortal life on earth." We have definitely stepped over the line behind which wars might not be fatal. Hereafter they must be. We killed cities wholesale during the last war. If there is a next time nations will be killed.

Nor will defenses save us. Doubtless the spending of fabulous sums could minimize considerably the amount of destruction and chaos, but only relatively. Note the arresting words of J. Robert Oppenheimer, the nuclear scientist who supervised the assembly of our first atomic bomb (in whose loyalty and patriotism I have absolute confidence), about the prospects for atomic defense: "What I can say is this: I have never discussed these prospects candidly with any responsible group, whether scientists or statesmen, whether citizens or officers of government, with any group that could steadily look at the facts, that did not come away with a great sense of anxiety and somberness at what they saw."

It is true that many citizens may cling to the old adage that for every weapon there is a defense, but patently there is no antidote for a hydrogen bomb. One of our most courageous scientists, Harold C. Urey, stated recently that his first conviction still holds, that "there is no defense which will prevent very effective destruction in a full scale atomic war."

Only Small Wars?

This obvious truth means, for one thing, that any wars hereafter must be little ones. We have been vowing not to have any more Korean wars, when actually that is the only kind we dare have—wars very carefully limited and controlled on both sides.

It means, also, that we must learn to rattle our atomic bombs less. At his press conference on February 2, Secretary of Defense Wilson expressed the wish that "we would quit rattling the atom bomb," and when asked if the Soviet Union had not rattled its atomic weapons just as much, he did not agree. He said: "They've been a little careful, as a matter of fact, to play it down."

We are now under compelling necessity to "play it down," apart from the fact that the Russians do not scare easily, but such palliatives are not good enough in the atomic age. As never before we are driven to make peace, which means to think peace and practice peace. Both are imperative. This does not mean that struggle will be erased from the earth, but it must be moderated and controlled, as it has not been in the past.

This, of course, compels us really to begin to think hard about making peace. For the past year and a half our government has quite plainly accepted the fact of coexistence with the many communist nations from Berlin to Shanghai.

Great numbers of us have not got that far. We still carry atom bombs in our minds, destination Peking and Moscow, but our government has adopted enough retrenchment policies to preclude the "liberation" of the communist world—though perhaps not a war for Indo-China, which Secretary Dulles and Admiral Radford seem to favor.

The gradual acceptance of coexistence will provide time for that evolution of "isms" and systems and ways of life which goes on inexorably. This is a process which no power on earth can stop, and its operation will inevitably remove some of the grounds for fighting which look so urgent now to our "either-or" thinkers—or rather those whose burning emotions tell them that only the most drastic action will save us from communism.

From Coexistence to Co-operation

The acceptance of coexistence gives us time for survival, but this is clearly not enough. A really revolutionary second step is thrust upon us. It is doubtless dangerous to speak of it even now. Nevertheless, the growing arsenals of atomic bombs oblige us to look beyond coexistence to co-operation.

After years of incessant indoctrination for the Cold War this is necessarily a painful thought to most of us, but it is inescapable. The imperative need

to survive must drive us to begin to study the fears of the Russians and the Chinese and to try to understand what security needs seem compelling to them. We must even begin to ask ourselves what we might do to work with these people, and to try to see which of their desires are legitimate.

They obviously want to trade with us and will soon be trading with our allies in spite of our prohibitions. Do our stringent prohibitions of any trade in "strategic" items really prohibit, or even hamper the communist world seriously? Is it not probable that the trade which we reject so hotly would be a healing influence?

Is it certain even that refusing to sit down with the Red pariahs is tenable in the atomic age? Might not this unpleasant association be preferable to atomic death?

Our Prime Responsibility

Even more fundamentally, is it feasible any longer to practice the principles of the Prince of Peace so imperfectly that the result is ever bigger and more destructive wars, each followed by the boiling up of a new one? Heretofore we have always been able to say that other nations were to blame. Hereafter that cannot be true. At least half of the responsibility for what goes on in the world must rest henceforth with the nation which has half of the wealth in the world and more power than any other.

Certainly the nation which made the first A-bombs, which used them in war for the first time to kill cities, and which has exploded far more test bombs than any other power, has a primary responsibility to go the extra mile in seeking to substitute co-operation for conflict.

We do not know the end of that road. It may lead us to forms and degrees of world government the very thought of which is treasonable in our present mood, but the alternative to pressing toward more and more co-operation with the communist world is likely to be oblivion.

Of course it is difficult to co-operate with people we fear and dislike, and of course co-operation cannot be one-sided. It will be painful, but not so painful as the sights which we shall see all around our blasted cities if the atomic war comes. "The bomb would denude thousands—burn off their clothing, blow it off, force people to rip it off when the flash sets it on fire. Burned cases—hideous and ambulatory—would abound, along with every other slicing, gutting, and mangling." This is the grim forecast of Philip Wylie, who has made a study of what did happen in the baby A-bomb blast at Hiroshima. Who is to say, also, that this picture is overdrawn, and who can contradict his prediction that any people will panic under conditions like that?

An Easier Way

Yet it is quite possible for millions of us to die without panic. Both the Russians and ourselves are manufacturing the deadly GB nerve gas. It is vaporized as it explodes and the invisible vapor from three drops is enough to kill a man in four minutes. One good-sized bomber could carry enough canisters of the stuff "to kill everybody within an area of 100 square miles," says a recent authoritative report in *Colliers*, which adds that "only specially treated decontamination clothing provides protection, and it must be continually washed down," that is, the asbestos-looking suit would seem to protect only during a rain.

Here is a method of depopulating cities, without destroying them. They could be occupied intact, after the burying battalions had finished their work. But after calculating, very conservatively, the number of deaths in our cities to be expected in an atomic war, one of our defense officials recently asked: "How are you going to bury 9,000,000 dead?"

This is a blunt question, but it is not premature. Beside it the question, "How do we co-operate with these impossible people?" should not seem wholly incapable of solution.

However, there will be no solution unless a great many of our leaders of public opinion work powerfully to convince the American people that we have entered an era in which none of the old remedies, or hates and fears, can save us—least of all the hideous disease of McCarthyism which has bitten so deeply into our national mind. Only ameliorating, healing, and constructive thinking and policies will be of any avail.

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Dulles allays these fears somewhat by explaining that the "new look" policy "does not mean turning every local war into a world war.

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He warns that we are losing "the approval of the good people of the world," an "extremely important factor" in winning any war.

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Cornelius Ryan, "A New Weapon of Chilling Terror—G-Gas," *Colliers*, November 27, 1953, pp. 89-95. We have not even begun to grasp the importance of this alternative method of annihilating nations. This one, too, is really "cheap."

REVIEWS

Essay in Ethics

LOVE, POWER, AND JUSTICE: (*Ontological Analyses and Ethical Applications*), *by Paul Tillich. Oxford University Press, 125 pp., $2.50*

Paul Tillich of Union Theological Seminary in New York City is one of Hitler's earliest gifts (through voluntary exile and subsequent naturalization) to the United States. He is also one among few leading Christian theologians who have begun to write in a provocative and fresh way in areas immediately relevant to Christian ethics and life—first in his Terry Lectures, *The Courage to Be* (Yale University Press. $3.00), and now in the present volume.

In actual human existence religion comes before morality, just as in their logical order theology comes before ethics. So it is understandable why scholars frequently bog down in the immense problems of theology and never get around to writing their volume on ethics (a situation scarcely remedied by those of us who in desperation set out to write an ethics without first fully elaborating all the main dimensions of Christian theology). Tillich has emerged from this dilemma, and this makes his present writings available to the working minister who quite rightly insists on seeing the ethical application of theological profundities.

This is not to say that this volume is easy going or that he who runs may read it with any profit. The opening chapter quite rightly insists that so long as we remain on the surface there is only confusion as to the meaning of these terms, "love," "power," and "justice," and as to the interrelations among them. Hence arises the supposition that love is opposed to power, justice to love, and power to justice.

Only by plunging deep into the reality behind the terms can their essential meaning be brought to light, as well as their ultimate harmony. This is what Tillich means by "ontological analysis": tracing each of these ethical concepts home to the meaning and power of "being itself."

The root meaning of each of these words is explained in three chapters entitled "Being and Love," "Being and Power," "Being and Justice." Love is the drive of separated beings toward union, and here the author indicates several intertwined "qualities" in love: *libido, philia, eros,* and *agape.*

Power means not merely compulsion but the intrinsic power of being itself; and so "the more reuniting love there is, . . . the more power of being there is. Love is the foundation, not the negation, of power." Justice recognizes the claim of every being to endure in its power and to unite in love. Thus "if power is reduced to [compulsion] and loses the form of justice and the substance of love, it destroys itself and the politics based on it."

It is clear that this way of understanding love, power, and justice allays the apparent conflict between them (between, for example, loveless power and powerless love). The ultimate union of these perspectives is pointed out in the three concluding chapters entitled (the order of the words is important for where the stress falls!): "Justice, Love. and Power in Personal Relations," "Power, Justice, and Love in Group Relations," and "Love, Power, and Justice in the Ultimate Relation [religion]."

An additional aspect of this brief essay in religious ethics should be commended: its treatment of the problem of "self-love," in which the author suggests the complete removal of the use of this expression and the substitution of "self-affirmation" and "self-acceptance" for what Christian ethics should include and "selfishness" for what it excludes.

However. the qualities of love and the relations of love and justice are not quite so harmonious as the author supposes, nor as subject to ontological analysis. To ontology must be added Christology. Whence what Tillich calls "transforming or creative justice"? It is plainly not based on respect for the intrinsic power of each being, since there takes place a "*resignation* of proportional justice for the sake of creative justice" enlarging another's power.

The source of such justice lies in the fact that God "creatively changes the proportion." Moreover, one of the qualities of love—*agape*—"enters from another dimension into the whole of life and into all qualities of love. One could call *agape* the depth of love or love in relation to the ground of life. One could say that in *agape* ultimate reality manifests itself and transforms life and love. *Agape* is love cutting into love, just as revelation is reason cutting into reason and the Word of God is the Word cutting into all words"—or one might add, just as Christology cuts into ontology.—***Paul Ramsey***

REVIEWERS

Otto J. Baab, acting president and professor of Old Testament, Garrett Biblical Institute, Evanston, Ill., and author of *Theology of the Old Testament* (Abingdon Press, 1949)

J. S. Bixler, President of Colby College, Waterville, Maine, and author of *Education for Adversity* (Harvard University Press, 1952)

Bond Fleming, professor of Philosophy, Millsaps College, Jackson, Miss.

D. F. Fleming, professor of International Relations, Vanderbilt University, Nashville, Tenn.

Norman Victor Hope, Professor of Church History, Princeton Theological Seminary, Princeton, N. J., and author of *One Christ, One World, One Church* (Church Historical Society, 1953)

John Knox, director of Studies, Union Theological Seminary, New York, N. Y., and author of *Criticism and Faith* (Abingdon Press, 1953)

Melvin Mathis, pastor of Moran Methodist Church, Moran, Tex.

Louis William Norris, president of MacMurray College, Jacksonville, Ill.

Paul Ramsey, associate professor of Religion, Princeton University, and author of *Basic Christian Ethics* (Charles Scribner's Sons, 1950)

Paul S. Sanders, tutor in Church History, Union Theological Seminary, New York, N. Y.

F. Fagan Thompson, pastor of Norwood Methodist Church, Birmingham, Ala.

Mims Thornburgh Workman, Methodist minister now living in St. Louis, Mo.

Freedom Is Primary

TRUTH AND REVELATION, *by Nicolas Berdyaev (translated from Russian by R. M. French). Harper & Brothers, 156 pp., $2.50*

Berdyaev attempts to do for revelation what Kant did for reason. Kant turned reason upon itself; Berdyaev tries to turn revelation upon itself and to provide "a *critique* by the spirit which is in union with revelation and not a *critique* by reason which is alien to it."

Revelation represents divine-human encounter, a catastrophic break-through from the meta-historical order into the historical. Revelation is limited by man's ability to receive and understand, which involves bringing *reason* back in as the test for revelation. Yet "a critique of revelation presupposes reason clarified inwardly by the truth of revelation."

Here arises the question of Truth. Throughout the book the author seeks to show that "Truth is primary, not derivative" and that "In its ultimate depth Truth is God and God is Truth. . . ." God is described in terms of creativity. Truth is communal, and calls upon all men to accept and embrace it.

Truth can be revealed to community life and love but not to collectivism. Collectivism is necessarily authoritarian. The authority must objectify the Truth, embody it in dogmas, and express it as orthodoxy. Orthodoxy has always been afraid of mysticism; and mystics have been condemned as heretics.

Berdyaev would reverse the rationalistic and moralistic interpretation of Christianity, and move in the direction of mystery and mysticism. Reason moves toward objectivity; spirit moves toward the existential subject, and primary spiritual experience.

Freedom is more primary than being. (That is why his existentialism is not ontological, also why it is not bothered with the problem of subjectivity and objectivity.) Christian metaphysics must be refounded on the primacy of freedom over being; then Christian metaphysics becomes a philosophy of history.

History may be described as "an objectivization and a socialization of revelation." Man must seek to free revelation of historism; this will mean the transition from historical to eschatological Christianity.

This is the third of the posthumous volumes. One reason for its being posthumous, perhaps, is that it does not contain much which the author had not said before, and maybe better. The book does not give all that one could hope for from the pen of Berdyaev as the summing up of "a long process of thought." Nevertheless there is the merit of his method of studying or evaluating revelation.

One cannot receive the Spirit unless he, himself, is in or has the spirit. But then how is one to get himself in the spirit? The academic answer is apt to be circular, but for Berdyaev the whole—or transcendental—man is spirit (freedom and creativity). At the same time religious experience is in danger of becoming so subjective as to become incommunicable.

Pastors will find the implications of Berdyaev's views for reinterpreting Christianity disturbing yet interesting. His view of history should intensify man's sense of destiny and of responsibility. He deprecates the value of historical Christianity unduly, in favor of the eschatological. It would be impossible to prove Christianity by historical facts, yet disastrous to forsake them.—***Bond Fleming***

Honesty in Suffering

PRISONER FOR GOD, *by Dietrich Bonhoeffer. Macmillan Co., 190 pp., $2.50*

The thought of this book is daring to be honest in an age of suffering. And that honest belief includes faith in a heavenly Father who is both just and merciful, under whom all of life can be made complete and meaningful.

In his insistence on a firm base for life in which heritage and memory play an integral part, the author reminds one of Lynn Harold Hough. His regard for Bultmann is not high, while that for Karl Barth is wholesome and discriminating, not at all slavish.

The description given in the Foreword from Carl Best pictures one full of humility and sweetness, cheerful, glad to be alive. "He was one of the very few men that I have ever met to whom his God was real and close to him." For him, responsibility is a key word: action springs from a readiness for it, not from thought.

The book begins with a fragmentary essay written at about the beginning of 1943 called "After Ten Years," the remainder consisting of letters, poems, and essays from prison, covering the two years and four days leading up to his execution April 9, 1945, by the Nazis. There are many memorable passages in the first part, but the letters show a hard core of realism with an amazing degree of hopefulness and purity even in the random remarks.

His eschatology is a sound one, beautifully expressed on pages 61 and 66. "A Wedding Sermon From A Prison Cell" and "Thoughts On The Baptism of D.W.R." are lofty yet practical.

My own reaction to the book includes admiration for a truly sensitive and alert man, one who loved the Lord with heart, mind, and wholeness of life. One of the chief values for pastors is that of intellectual stimulation, for it shames our slothful and whining ways, and presents us with one who says what he really thinks. And his thoughts center on Christ.

Dietrich Bonhoeffer never gave up, and we have the same Source of sustaining power that he had. Our joyous task is to use it.—***Melvin Mathis***

Trusted Scholar

NEW TESTAMENT STUDIES, *by C. H. Dodd. Charles Scribner's Sons, 182., $3.00*

C. H. Dodd has undoubtedly become the most influencial New Testament scholar in the English-speaking world. He is trusted not only by scholars, who recognize and respect his great learning and the thoroughness and care with which he does all his work, but also by churchmen, who sense in him a profound devotion to Christ and his church. To the interests represented by both groups, Dodd has made contributions of the greatest importance.

The present volume does not represent new work but is a collection of essays which were previously published either as articles or brief monographs. The book contains:

(1) A discussion of the framework of the Gospel narrative, in which Dodd takes issues with those who regard Mark's order of events as a dramatic construction of the evangelist.

(2) A description and critical evaluation of the British Museum papyrus, the text of which was published by Bell and Skeat under the title *Fragments of an Unknown Gospel and Other Early Christian Papyri.*

(3) A comparison at certain points of Matthew and Paul, which reveals unexpected similarities.

(4) Two very illuminating essays on the "Mind of Paul"—both concerned to show that a development can be traced in his letters from earlier to later stages.

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Testament, in the light of which Romans 1:19-21 and 2:14-15 are interpreted.

(6) The two Ingersoll Lectures (Harvard University) on the Immortality of Man which Dodd has delivered (1935 and 1950)—one on the communion of saints and the other on eternal life.

The essays are full of the interesting suggestions, strongly supported, that we have come to expect from Dodd. One does not always agree with his conclusions, but one is stimulated and challenged; and it is not often that one can find fault with his method. Professional scholars will want this book, which makes readily available materials hitherto widely scattered; and many others will find it helpful.—***John Knox***

Not Convincing

RELIGION WITHOUT GOD. *by Fulton J. Sheen. Garden City Books, 359 pp., $1.98*

This is a reprint of Sheen's book first published in 1928. It is definitely a reprint—not a revision or second edition—and those of us who can remember that far will feel, as we read it, that we are back with the ideas we were discussing in the early and middle twenties.

The first part criticizes the negative aspects of the modernism, liberalism, and humanism of that period. Authors quoted include Leuba, Haydon, Drake, Wieman, W. G. Everett, Hoernle, Rashdall, Sorley, Rudolf Otto, the early Pratt, Perry, and Brightman, and the Whitehead of *Religion in the Making*.

The middle section treats the historical origins of the ideas of the Twenties with special reference to Luther, Descartes, and Kant. The final chapters present in clear English some of the basic tenets of Thomism.

One reads this book with nostalgia. A good deal of water has gone over the dam since its first printing and not all of the results have been happy. But it is hard to believe that, whether happy or unhappy, they strengthen the author's case. Our approach may be different now but it still is not that of Sheen, and this book does not convince us that it should be.

If optimism needs both special qualifications and a special type of defense today, authoritarianism needs them even more. Some basic principles do indeed remain and may be expected to survive all vicissitudes. But one of these is the requirement that thought be completely free.—***J. S. Bixler***

Formative Period

THE BIRTH OF CHRISTIANITY, *by Maurice Goguel (translated from French by H. C. Snape). Macmillan Co. 558 pp., $7.50*

For many years the French Protestant scholar Maurice Goguel has been known as a careful and fruitful student of the early history of Christianity. In this field of research he has written many able articles and books, and has climaxed his work with a trilogy entitled *Jésus et les Origines du Christianisme* (Jesus and the Origins of Christianity). The first volume of this trilogy, entitled *La Vie de Jesus* (Life of Jesus), was published in 1932; the second, *La Naissance du Christianisme* (The Birth of Christianity) appeared in 1946; and the third, called *L'Eglise Primitive* (The Primitive Church) came out in 1947. The first of these volumes has already been translated into English (Macmillan Co., $6.50); and this is the English version of the second.

In this volume Goguel traces the development of the Christian Church from the death of Jesus Christ till after the close of the first century, by which time the "primitive catholicism," as he terms it, of Irenaeus and Tertullian was beginning to take shape. He examines in detail the three most important questions concerning Christianity during this formative period of its history.

The first of these questions is this: How did the Church get established as a permanent and on-going concern in the Mediterranean world of that first century or so? The second such question is: What distinctive Christian theology—or at least what theological thinking—did the Church develop during this period, and what heretical tendencies made their appearance? The third question is: What reactions did the Church's presence provoke, (*a*) among the representatives of that Judaism from which Christianity had sprung, but from which it freed itself; (*b*) on the part of the governing authorities of the Roman Empire, whose subjects those early Christians were?

For the purposes of this book, Goguel's primary source is the New Testament, plus such later Christian writings as the Epistle of Clement and the Didache which date from around the turn of the first century. It must be said that he knows these sources with cyclopedic intimacy, and is well acquainted with modern scholarly research in English, French, and German

into their origin, composition, and nature.

To some readers—including the present reviewer—his critical standpoint will seem unduly radical. For example, he does not believe in the bodily resurrection of Jesus Christ; he regards the Ascension as "a late element in the tradition"; he does not credit Paul with the authorship of the Epistle to the Ephesians, which has traditionally been associated with his name; he finds much of the Book of Acts untrustworthy; and he questions the authenticity of several other New Testament passages.

But while, for this reason, his book cannot be regarded as the definitive account of the development of the Christian Church during the first century of its separate existence, it is highly informative, suggestive, and stimulating. No one can read it carefully without being greatly enriched and illumined by some of its insights into the on-going life of the Apostolic Church.—***Norman Victor Hope***

Let's Improve Worship

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP, *by Ilion T. Jones. Abingdon Press, 301 pp., $4.50*

What purports to be a historical approach to evangelical worship is marred by unhistorical thinking and unrecognized (or unadmitted) presuppositions. It has been assumed that the mind of Jesus regarding the character of Christian worship can be ascertained by reading the Synoptic Gospels, and that the insight thus arrived at is normative for the further development of Christian faith and life insofar as it centers in worship.

But surely such a reconstruction of the "Jesus of history" is impossible on the basis of extant evidence, and the view that the meaning of Christian faith in human experience may be understood solely in terms of what can be determined concerning Jesus is subject to serious criticism. One would have thought that so much was taken for granted by now.

Christian worship is here understood in terms of its necessary "spontaneous," "simple," and "prophetic" character. By the subapostolic period, we are told, it was already being subjected to liturgical elaboration in opposition to its pristine simplicity. The development of Christianity would appear to have been a

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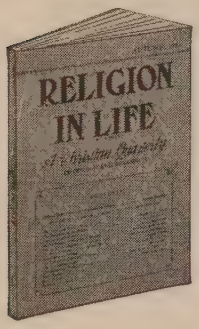

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steady deterioration down to the period of recovery, which was—not the classical Reformation—but eighteenth century evangelicalism.

The old view that church history from Paul to Luther must be read as a series of proofs for a thesis of disintegration is thus extended, so that now everything from Jesus to the Great Awakening may be seen as a detour off the main road.

The author sees dangers in the contemporary concern for worship improvement; so does the reviewer. Much of it lacks either spiritual reality or historical justification. But this is not his complaint. He objects that it is a return to medievalism, which would appear to be defined so as to comprise all the innovations from the Ascension of Jesus to the ascendancy of German Pietism (or was it Cartesian rationalism?).

His real theme is that modern evangelicalism is the only true Christianity. How cogent is an argument against a return to medievalism (so defined) which is connected with a plea for a return to the also historically-conditioned position which he advocates?

Not only is the author's historical approach unhistorical, but his view of evangelical worship is not fully evangelical. It is the product of that peculiar marriage of Protestant *spiritualismus* and Enlightenment philosophy which underlies so much of our thought, which in actuality understands less, not more, of the *kerygma* than, say, Luther. One must protest against the superficiality of current liturgical reforms; but one can legitimately and fruitfully object only in the name of a fuller, more coherent construction of classical Christian faith.

It is to be feared that the book will gain an undeserved popularity. It was probably written for popular consumption, and the motive is good. Unfortunately it shows little first-hand acquaintance with the literature. To be popular it is not necessary to be uncritical. Yet it will doubtless be seized upon by all those modern Protestants, whether "fundamentalists," "liberals," or "revivalists," who object to truly liturgical and sacramental worship. It will enable them to fight against both real and imagined enemies, in either case with the wrong weapons and for the wrong reasons.

It may be hoped that it will serve to focus attention on the dire straits of contemporary Protestantism, which, while professing the Bible as an ultimate criterion, neglects its serious study, while exalting preaching, vitiates it by having little to preach and doing that badly, and while striving for a more

spiritual faith, equates it with undefined emotion, or religious individualism, or esthetic experience (or lack of it), and so on.

When Protestants are once more found bearing witness on behalf of (*protestanes*) the evangelical truth that *God was in Christ reconciling the world to himself*, then there may begin to be developed a worship at once evangelical and liturgical, firmly based on the gospel of God, and creatively conscious that it is the Catholic faith which, under the Holy Spirit, is the bearer of the gospel to each succeeding generation. —***Paul S. Sanders***

Adequate Biography

TOLSTOY: A LIFE OF MY FATHER, *by Alexandra Tolstoy. Harper & Brothers, 543 pp., $5.00*

His daughter, Alexandra, was the only one of Tolstoy's children who really understood him. She was in all conceivable ways near to him for many years. She proved her devotion to him in nothing more than in her assiduous copying and recopying of his illegible manuscripts.

Despite her being a woman, prone to take another woman's part, she lays out with perfect objectivity the most perplexing problem Tolstoy's life presents. *Why* did his marriage change from its blissful early stage, wherein he was inspired to write the greatest of all Russian novels—*War and Peace?* Why did it change into a hell-on-earth for both principals? And remain so till Tolstoy died. The attitude Alexandra takes is as fair to both parties as any judge's in a court of domestic relations could be.

Simply as a member of the count's household, she was advantaged for her task of writing the story of her father. She saw the people of all sorts and conditions who made their pilgrimage to see the supreme saint contemporary to themselves. Alexandra saw him with their vision. She realized how very great they knew her father to be, and how implicitly they depended upon him to direct them in effectuating his daring spiritual insights and social reforms.

Alexandra had her father's feeling for nature. His love for the land is not to be disengaged from his solicitude for the peasants' conditions, nor is it unrelated to the sublime simplicity yet difficulty Tolstoy found in the teachings of Christ.

His ideas about individual liberty, universal equality of landownership, nonresistance to evil, are all to be found in this translation into English of what I believe will be accepted from now on as the most intimately discerning account of Russian literature's unparalleled genius.—***Mims Thornburgh Workman***

Fears Division

THE CHRISTIAN APPROACH TO CULTURE, *by Emile Cailliet. Abingdon Press, 288 pp., $3.75*

Here is a new book on an old problem, namely the extent to which a Christian should be in the world, of the world, or a transformer of the world. While Cailliet does not define "culture" succinctly, he evidently seeks to illuminate the relation of spiritual values to logical, social, material, and artistic values.

Though a professor of theology at Princeton, Cailliet was born and educated in France. He has written some sixteen other books and hence possesses a wide range of scholarship. His general outlook on life and culture stems from his admiration of Pascal.

After setting forth what he considers "The Christian Point of View on Culture" (Part I), Cailliet culls the history of thought in search of principles which show what has been happening to the Christian outlook. Historically, Christianity harbored deep-seated prejudice against culture and science. Such isolation has saved it from compromise, but it has prevented Christianity from making its implications clear. The "biblical faith principle" which allows an adequate metaphysical interpretation of reality must be found in our own generation.

Unhappily Cailliet does not find this principle for us. He is too fearful that theological pronouncements about the intelligibility of reality will be held too strongly while the vitality of Christian experience is sacrificed.

Christian thought has, to be sure, a long way to go before reaching "scientific precision and near unanimity," but Cailliet succeeds in doing little more than point out that the ecumenical church must formulate a long range program for elaborating "the landscape of reality." If we are to put such a premium on the "immediate" knowledge of the Supreme Person, as Cailliet says we must, the "scientific" theology he recommends will never be reached.

Doubtless the analysis of present frustration which Christians feel in a secular culture (Part IV) is Cailliet's chief contribution. Our contention now,

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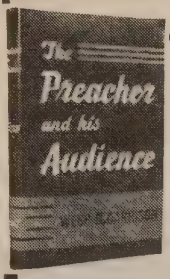

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as he points out, is with "pernicious forms of substitute religion."

One might object to his too theological reading of pre-Platonic thought, his overemphasis on the "seperateness" of Plato's idea from the phenomenal world, his miscontruction of Hegel's view of divine reason, and his failure to appreciate the fact that *all* thinking is some kind of Kantian "construction" of the facts given in experience. But as a review of the problem which culture has presented to Christianity, this volume is illuminating.

Such a book as this bears an unintended warning that *the Church*, one and undivided, can realize a too unified view of culture. Cailliet fears too much the divisions among the churches. Culture is a growing thing and the cross-currents between its creators and its critics nourish it. When the church claims *the Truth* about its relation to culture, it will be time for a new Reformation.—***Louis William Norris***

Men and Music

PATTERNS OF PROTESTANT CHURCH MUSIC, *by Robert M. Stevenson. Duke University Press, 219 pp., $4.00*

There is such a spate of books on so many subjects that when a reviewer picks up one, he does it often with no great expectation; anticipation becomes dulled after a while. In the case of *Patterns of Protestant Church Music* any lackadaisical attitude is very quickly dispersed. For the book proves a happy surprise!

Musicians, historians, leaders of worship, and theologians can find here interesting material: pertinent, lively, and well documented.

In the twelve chapters (with appendices and index), the author has very clearly presented much material not hitherto readily accessible. The first seven chapters relate to musicians, while the next two deal with hymnodists, followed by chapters on other musicians and "gospel hymnody." To those who would have their thoughts flow more smoothly this grouping will undoubtedly be upsetting, nonetheless hymnologists should find the material not only interesting, but apropos.

More upsetting than this mixture of music and hymnody is Stevenson's challenge to certain well-positioned facts. To this reviewer his emphasis upon reality is stimulating. For instance, he makes Bach a very devout, yet earthy man, who chooses the highly orthodox and the most conservative folk for his own particular friends.

Bach had to live. More than that, he had to live in a difficult atmosphere. When the principal of St. Thomas School in Leipzig said to some of Bach's pupils, "You want to become a beer fiddler, too," Bach had to continue his work in that kind of atmosphere or else not eat so well.

In like manner Stevenson brings up some interesting material about John Wesley. He asserts that Wesley actually changed very little in day-by-day and hour-by-hour spiritual routine before and after his Aldersgate experience.

This information will possibly be received with tongue in cheek by some followers of John Wesley who choose rather his own statement to a "select company on Sunday, May 28, that five days before he was not a Christian" (quoted from Umphrey Lee, *The Lord's Horseman.*) Nevertheless, Stevenson, with clear documentation, shows that regardless of how convenient the Aldersgate experience fits into a particular type of interest in Wesley's ministry, the fact remains "that he was still continuing to sing the same repertory of hymns at the close of his ministry that he had selected for use for his slender congregations in the isolated settlements of Georgia during his legalistic days."

Stevenson's attitude toward gospel hymnody is likewise challenging. He maintains that "America's most typical contribution to Christian song" is the gospel hymnody. He says that while Moody was not a musician he very cleverly selected his music "entirely in terms of its mass effect."

Quoting Gamaliel Bradford (in *D. L. Moody*) Moody "could form no judgment [by hearing music] played or sung in private. He must see it tried on a crowd, and could discover in an instant its adaptation to awaken feelings which he needed to have in action. If it had the right ring he used it for all it was worth."

Thus we see where "delicacy or dignity could make no impress, gospel hymnody stands up triumphing."

For those who have their ideas rather well fixed, the author's emphasis that Handel's music (namely, *The Messiah*) was written for concert and money-making purposes, rather than for religious purposes, will be upsetting indeed. But let those who refuse to follow Stevenson find better facts to refute his thesis!—***F. Fagan Thompson***

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

Forgotten Truth

THE BOOK THAT IS ALIVE, *by John Paterson. Charles Scribner's Sons, 196 pp., $3.50*

The subtitle of this book tells what its theme really is: "Studies in Old Testament Life and Thought as Set Forth by the Hebrew Sages." Thus, as is not uncommon, the title is misleading, unless one considers only the first two chapters, which are general essays on the entire Bible. The first chapter, which gives the book its title, originally appeared in *Religion and Life* and the others were addresses delivered to adult groups. This explains both the book's liveliness and pungency of style and the looseness of its organization.

The author's style and treatment are stimulating. Many a book-weary minister should be awakened by reading the thrilling opening chapter, "The Book That Is Alive." Exhibiting a scholar's knowledge of the biblical language, the author also comprehends its hidden genius and spirit. The concreteness, simplicity, vividness, and passion of biblical speech and writing are made known to the reader. He will discover the forgotten truth that the Bible springs from the common life of men and speaks to that life.

The second chapter briefly describes the origin of the "divine library," depicting with poetically moving words the stirring story of the emerging canon. There is a true awareness of the oneness as well as the variety in the biblical collection, and of revelation's climax in the New Testament. But here the reader must be cautioned against yielding to the author's persuasive style which at times over-simplifies the factual situation.

For example, in a sense it is proper to say that "the Old Testament is the record of a long search while the New Testament is the story of a great find." Yet this tends to overlook the Old Testament's powerful witness to the presence and power of God among men. The certainty of this presence is wonderfully documented in many parts of the Old Testament. Israel *knew* the salvation of the Lord.

The main part of the book deals effectively and clearly with the wisdom literature—Proverbs, Job, Ecclesiastes, the Wisdom Psalms. Questions could be raised about the discussion of sages and prophets. By implication, evidently only priest and sage adhere to the belief that God blesses the pious with prosperity. Surely the prophets shared

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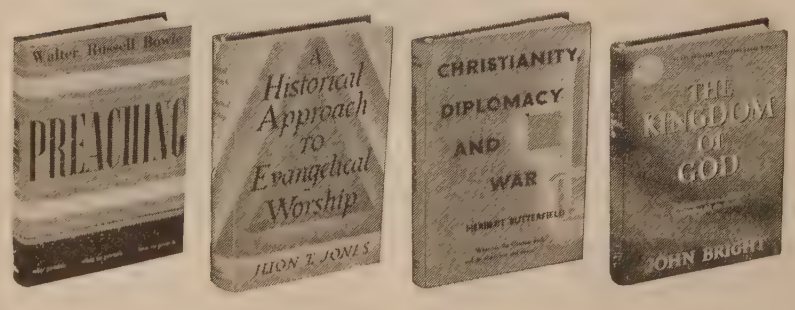

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this view. Was the sage the aggressive evangelist who "sought the people"? Some see in him an aristocrat of wealth and learning, who was content with composing and compiling sayings rather than enlightening the people.

While one wishes that the final chapter on "The Bible and Modern Life" had been expanded, it fittingly concludes a volume which has much to commend it, in readability, aptness of phrase, awareness of the Bible's unquenchable vitality, and forceful presentation of the perennial problems of existence which concerned the sages of Israel and which baffle men today.—***Otto J. Baab***

THE FAMILY FUN BOOK, *by Helen and Larry Eisenberg. Association Press, 188 pp., $2.95*

Here is another book chock full of fun ideas by the well-known Eisenbergs. Here they present ideas for games, projects, and outings for the family. Some of the ideas can be used by other groups, too.

GOD'S PSYCHIATRY, *by Charles L. Allen. Fleming H. Revell Co., 159 pp., $2.00*

The writer of this book finds that the essence of God's power for healing the human mind and soul is to be found in four passages of the bible: the Twenty-third Psalm, the Ten Commandments, the Lord's Prayer, and the Beatitudes. He discusses the use of these passages in the lives of persons he has known, giving illustrations of how they have helped. This represents a sort of "formula" type religion.

THINK ON THESE THINGS, *by John Ellis Large. Harper & Brothers, 127 pp., $1.75*

In these brief chapters the pastor of the Church of the Heavenly Rest in New York City makes a sustained affirmation that "God so loved the world." Despite the despair and trouble of this earthly life, God does care and can heal. This was the Harper book for Lent. Good for lay reading.

THE FAITH I FOUND, *by Dwight Marvin. T. Y. Crowell Co., 149 pp., $2.50*

An active, restless layman describes here his quest for the religious life and what he found. Thus we have a layman writing to laymen. This is a book that will be helpful to certain ones of your parishioners. You will know to whom it should be recommended after having read it yourself.

BOOKS BRIEFLY NOTED

THE HEAD AND HEART OF THOMAS JEFFERSON, *by John Dos Passos. Doubleday & Co., 442 pp., $5.00*

This biography of Thomas Jefferson, by an author famous for his novels, tells a series of stories of persons whose lives and thoughts impinged upon those of Thomas Jefferson. This volume gives a broad picture of the era in which this one of America's fathers lived and worked. Many quotations from Jefferson's writings are woven into the episodes presented. A worth-while study for those who explore American history.

DIARY OF A DISCIPLE, *by William C. Berksmeyer. Muhlenberg Press, 219 pp., $1.75*

Here is a series of devotional readings for the forty days of Lent attempting to present "a contemporary's portrait of Jesus." These readings take the form of a diary having been written by an early disciple of Jesus telling the story of Christ his Lord. There is much thoughtful and well-done material here.

THE VERY THOUGHT OF THEE, *edited by Douglas V. Steere and J. Minton Batten. Upper Room, 87 pp., 35 cents*

This booklet holds selections from the devotional writing of Bernard of Clairvaux, Jeremy Taylor, and Evelyn Underhill, three great mystics who lived in three different centuries.

IT'S MY BELIEF, *by James Kelly, et al. Alec R. Allenson, Inc., 60 pp., $1.50*

The great need of the contemporary church is that individual believers make a witness to the power of the Gospel of Jesus Christ. These chapters, originally a series of broadcast talks, represent the personal affirmations of several contemporary Britishers. Each one tries to answer the question, or rather to affirm the statement, "Why I believe!" Among those contributing are James S. Stewart, J. Hutchison Cockburn, and Lesslie Newbigin.

THE MEANING OF ECUMENICAL, *by W. A. Visser 't Hooft. SCM Press, 28 pp., 40 cents*

A brief word study of a term that has had great significance in various periods of Christian history and has significance again in our time.

THE HYMNS OF CHARLES WESLEY, *by R. Newton Flew. Epworth Press, 79 pp., $1.75*

This is an interesting and helpful study of the structure of Charles Wesley's hymns. In preparing this little volume, the author has attempted to answer, among others, the questions as to why the hymns of Charles Wesley are easily remembered. These chapters, analyzing the structure of the various types of hymns, give us suggestive clues as to the meaning of Charles Wesley's verses.

THIS SACRED HOUR, *by B. H. Bruner. Bethany Press, 105 pp., $2.00.*

Packed into this small volume are fifty-two brief meditations, with suggested scriptures and prayers, meant for the use of non-liturgical congregations. The mediations are based on the messages of Christian hymns.

HUGH LATIMER, *by Harold S. Darby. Alec R. Allenson, 262 pp., $5.00*

A biography of one of the most important and most popular of the English reformers of nearly four hundred years ago. The author is a preacher and views Latimer essentially as a preacher.

THE INSPIRATIONAL READER, *compiled by William Oliver Stevens, et al. Doubleday & Co., 253 pp., $3.50*

Here is a worthy effort to present selections from the Bible that will be read by people of the twentieth century. The passages have been selected and assembled not to stress their literary value, but according to "the spiritual or inspirational value." The compiler is a professor of English and was assisted by a panel of editors, including a Bible scholar, a preacher, and a United States senator.

ONE FINE HOUR, *by Frederick Keller Stamm. Harper & Brothers, 175 pp., $2.50*

"There was nothing traditional about Jesus of Nazareth." That is the way Frederick Keller Stamm, a Congregational minister and well-known preacher and writer, starts this book. It is "a re-evaluation of the meaning of Jesus in the modern world."

ROADBLOCKS TO FAITH, *by James A. Pike and John McG. Krumm. Morehouse - Gorham Co., 144 pp., $2.25*

The seven addresses here presented are really sermons in dialogue form. They are intended for mature minds, such as faculty members of a college community. The thesis is that no one can be argued into belief. But the authors are certain that some of the roadblocks to faith can be treated with rational argument. A book for recommendation to certain types of doubters.

A CALL TO THE UNCONVERTED, *by Richard Baxter. Zondervan Press, 142 pp., $1.95*

The publishers present this as a complete and unabridged edition of an original work by a famous English preacher in the Puritan tradition.

MEDITATIONS IN HIS PRESENCE, *by James W. Kennedy. Seabury Press, 245 pp., $3.25*

This book of meditations called "a devotional companion to the church year" will be very helpful to those who follow the traditional seasons of the Christian Year. Here are examples of many meditations used in the author's church in Lexington, Kentucky, over a period of about six years. Kennedy has a way of bringing out suggestively the truth of a phrase from an Epistle, a Gospel, or a Collect. There are sermon ideas here for those who will dig. The author at present is taking a special interest in the ecumenical movement and has contributed some important studies in popular language. He has also been a contributor to THE PASTOR.

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The Minister in Debt

By THE ELDER

WHEN I appeared before the annual conference and was asked, "Are you in debt so as to embarrass your work in the ministry?" I thought that I was quite truthful when I answered that I was not.

The question is worded so as to give evidence that its framers recognized that almost 90 per cent of the young men coming up for admission on trial in the annual conference would be in debt, and so they ask the question in a way as would admit the debtor, provided his debts were within bounds. There seemed to be no disgrace in indebtedness provided the sheriff was not about ready to foreclose on the young theolog's car, library, or suitcase.

I was deeply in debt when I was asked that question. But at the time no one was pressing me. My creditors had all resigned themselves to a long period of waiting, feeling that a long-suffering patience could not help but be more promising than a profitless insistance on getting blood from a turnip. In other words, my creditors were not embarrassing me, so I could answer truthfully that I felt sure that I was not so in debt as to embarrass my work in the ministry.

In a few days now I shall be packing up to go to the eighteenth session of the annual conference since that day when I was queried about my debts. I shall be able to take along a check that will pay up my account with The Methodist Publishing House, and by so doing I shall be able to go into debt for a couple of new books to add to my library.

I shall be able to attend a couple of special banquets, and pay my dues in our conference chapter of my seminary alumni association. But if they were to ask me the question, "Are you in debt so as to embarrass your work in the ministry?" I fear that experience and honesty would compel me to reply that I am.

You see, I still am in debt. I haven't the old debts for the most part, but through the years I have borrowed here to pay there, and while I have advanced some and have been able to decrease the total indebtedness considerably, the fact remains that after eighteen years I am still in debt.

Now it is still true that the sheriff and I are very good friends, and all of my obligations are well secured and in banks. My credit is good and I could go to the bank tomorrow and borrow money in the event of an emergency; yet debts are always an embarrassment to a man's ministry.

I cannot buy the books I should buy. I do not take the periodicals that I should be reading regularly. I cannot attend the conferences, seminars, convocations, and institutes where a man is inspired and educated in the spirit and techniques of his ministerial trade. I cannot afford those thoughtful little remembrances that a pastor likes to leave with a sick child, or send to a parishioner in trouble, or share with an official whose service should be recognized.

Worse than that, being in debt I cannot afford to refuse wedding fees from members of the church, funeral, and baptismal honoraria. Each five or ten dollar bill represents the needed shoes or the baby's vitamins or something that makes one feel that to refuse the gift is to turn one's back in ingratitude upon a merciful Providence.

Bill collectors aren't pounding our door. Checks aren't bouncing back because we are writing them faster than we can deposit the money to meet them. Constables aren't serving summons, nor are we annoyed by dunning letters in each day's mail. That isn't our embarrassment. We aren't even compelled to lie awake nights wondering how we are going to meet this bill or that, though we have had those moments.

No, our trouble is that because we are in debt and want to get out of debt we are handicapped in the effectiveness of our ministry by the fact that funds upon which we should be living very well are being diverted from their normally intended uses to the payments on an education that was essential to the work of the ministry. This ministry is handicapped by that debt.

I have come to the conclusion, after much struggle of soul in this matter, that conference "smelling committees" would do well to go into the fullest details in this question of debt, and face the fact with the ordinand that a man's ministry is impaired by indebtedness and not just debts that may prove embarrassing.

Heaven

(*Continued from page 9*)

before, it is my familiarity with its totality that contributes to my joy. The pleasure lies not in each individual note, but in all the notes woven together in familiar texture. It is not the individual note or chord but the wholeness of the composition that is the thing.

The suggestion of our illustrations is that the soul in its future state will know a steady vision of God and in that vision will be relieved of the burdens of partiality and temporality. What is it that makes life tragic—aside from our own follies? It just the fact that, being creatures of time, we can know only in part.

Because of this limitation there often occur what appear to be rude interruptions, senseless losses, tragic endings. When something like this happens—the death of a loved one, a personal disaster, or anything of the sort—it is as though we were in a valley. All of life now seems to lie under the darkened lea of the enveloping hills. But when one ascends the hill he sees that the valley is but incidental in the totality of the landscape. What had seemed major and decisive is now seen in true perspective as something minor and incidental. *When the perfect comes, the imperfect will pass away.*

Does this mean that a soul in heaven has seen everything, thought everything, done everything, that there is nothing more to look forward to? By no means. If a composer attains a perfect mastery of technique, harmony and rhythm, does that mean he is washed up and can compose no more? Of course not. It means that he is now equipped to do significant work. And the writer who has developed an exquisite style—does that mean the end of his creative work? No; it means the beginning of it, for now he is qualified to do it.

This is the thing that heaven does for the believer. It is the consummation of his hope. It is the fruition of his earthly toil. It is the glorious end which gives pause to torrid strivings and lends direction to worthy labors. It is that which gives a man life now as then, and then as now.

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In the last resort, all economies and polities are constructed by fallen men in a fallen world. All of them are precarious and in danger of judgment. A free economy will not flourish long, or secure justice and human happiness, in a merely selfish wealth-worshipping society. No democratic polity can secure its foundations or prolong its life in a world of individualists who seek only their own preferences and pleasures. In other words, both of these things can be excellent and desirable forms in their own way, but neither of them is a part of the divine dispensation, and neither of them is immune from the judgment of God.

—J. V. Langmead Casserley, in *Graceful Reason* (Seabury Press)

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